Library Divinity School 5000 Woodland Av Lib18*

Price, 5 Cents

The Living Church

VOL. LI MILWAUKEE, WISCONSIN.—OCTOBER 31, 1914 NO. 27

NEW YORK 11 WEST 45th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis. Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

THE YOUNG CHURCHMAN

[*Including The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 60 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

MONTHLY MISSIONARY MAGAZINE: 25 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

MONTHLY. 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. If paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, $2.50 per year. To the Clergy, $2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $2.50 per year. Single copies 25 cents.

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price $1.80 per year.

THE LIVING CHURCH ANNUAL and CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 10 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per 100 copies. A number of special editions for special occasions.

The SYSTEM FOR SUNDAY SCHOOLS

THE

GOSPEL STAMPS

1915

THE WHITWELL PRESS has built up an immense Mail Order business in most parts of the world. It now proposes spreading its operations to America. Even now it is not always realized how the postal system bridges continents and provides perhaps the cheapest and most convenient means of distribution.

The Gospel Stamp Album, costing two cents, can be delivered at your door for another cent and we have no hesitation in saying that it compares favorably with any five cent book, religious or secular, published; and indeed where a successful agency has been established for the Stamps, the usual price charged for the Albums is five cents.

Complete Specimen Set of Sunday and Saints' Day Stamps Album and JOURNAL, Post Free, 15 cents.

The Stamp System Explained

What is the secret of the Stamp System? This idea which has gripped and revolutionized the Sunday schools of England is now spreading over the world.

Who has not in his youth collected postage stamps? This collecting instinct has been used and worked on. It puts in the hands of the rector an attractive method of teaching the young. It is a well-known fact that children learn more by their eyes than by their ears. They remember what they have seen long after they have forgotten what they heard. This must be recognized in every successful method of education. This is an age of pictures, illustrated newspapers, magazine story books, lantern lectures and the cinemetograph. In the Church also we must appeal through the eye. The Gospel Stamps do this, and the Prayer Book Gospels live again in the children's eyes. The Church in America, faced on every side by powerful sects, needs some such help to retain her children. Here is the means, tested and true, ready to hand.

How to Order the Stamps

The Stamps (25 per two cents) are supplied in neat boxes containing Albums and Stamps for 25 scholars, *separated* ready for use, at a cost of $1.60 per set postage extra.

Odd quantities of Stamps (under 25) can be supplied in sheet form. For instance, those requiring say 110 sets can order:

4 boxes of 25 Stamps (separated) at $1.10 per box	$4.40
10 Sheets of Stamps at 4 cents per sheet	.40
110 Leatherette Albums 2 cents each	2.20
Postage	1.25
So that Albums and Stamps for 110 Scholars for a year are	$8.25

THE EUROPEAN WAR

We have not raised our prices and postal facilities in England are normal, but we advise ordering at once.

$ notes (4s.) may be sent if money orders are unobtainable.

SEND AT ONCE TO

THE WHITWELL PRESS - PLAISTOW LONDON England

Guaranteed 6% Investments

First mortgage bonds on land and buildings.

Cash cost of security practically twice loan.

Borrower old established, successful company.

Earnings for protection of principal and interest largely above requirements.

Payment guaranteed by strong, well-known firm.

Before investing your available funds send for Circular No. 863 G.

Peabody, Houghteling & Co.

(Established 1865)

10 S. La Salle Street

Chicago

P. E. DIVINITY SCHOOL PHILADELPHIA LIBRARY

SPAULDING & Co.

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention : : : : : :

SEND FOR OUR NEW CATALOGUE

MICHIGAN AVE. AND VAN BUREN ST., CHICAGO

CHURCH CHANGES, IMPROVEMENTS, and INTERIOR DECORATIONS can be best Executed during the Summer months. We Design and Execute these to Clients' own instructions and their Limit of Expense

Correspondence Invited and Illustrated Data sent on request

J. & R. Lamb

Studios 23-25-27 Sixth Ave., NEW YORK

R. Geissler, Inc. 56 W. 8th St. New York

Church Work { WINDOWS · MEMORIALS IN WOOD · STONE · BRASS · SILVER EMBROIDERIES · FABRICS

Heaton, Butler & Bayne

GLASS STAINERS

BY APPOINTMENT TO THE LATE

KING EDWARD VII

Stained Glass, Mosaics, Church Decorations, Memorial Brasses, etc.

Designs and estimates on application to

Heaton, Butler & Bayne

(N. Y.) Ltd.

437 Fifth Ave., Knabe Building, N. Y.

CHURCH FURNISHINGS

In Gold, Silver, and Brass

CHURCH and CHANCEL FURNITURE

Write for Catalogue

For Episcopal Churches

W. & E. SCHMIDT CO.

308 3rd ST., MILWAUKEE, WIS.

Kempe Windows

MESSRS. KEMPE & CO., of London will be glad to give any assistance in their power respecting Memorial and other windows through their New York office, 1 West 34th St. NEW YORK

The Founders of Westminster Abbey

By HENRY TROUTBECK, M.A. With water-color illustrations. 80 cts.; by mail 85 cts.

A study of the "Founders"—Lucius, Sebert, Edward the Confessor, Henry III., and Henry VII.

The Young Churchman Co., Milwaukee, Wis.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office.)
Chicago: 19 S. La Salle Street (Advertising headquarters).
New York: 11 West Forty-fifth Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year. Postage on foreign subscriptions $1.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2⅜ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

THE SUMMER OF ALL SAINTS. Katharine Duer Irving. (Poetry.) . 887
EDITORIALS AND COMMENTS . . . 888
Religion and Citizenship—All Saints' Day
ANSWERS TO CORRESPONDENTS. . . . 890
PREDECESSORS. R. de O. . . . 890
BLUE MONDAY MUSINGS. Presbyter Ignotus. . . . 891
THE WAR AS VIEWED FROM THE CONTINENT. European Letter. Rev. Wm. E. Nies. . . . 892
ANOTHER REPLY TO THE GERMAN PROFESSORS. London Letter. J. G. Hall. . . . 894
TRINITY CHURCH, NEW YORK, LOSES ITS SEXTON. New York Letter. 895
SUNDAY SCHOOL CENTENNIAL OBSERVED IN PHILADELPHIA. Philadelphia Letter. . . . 896
IMPROVEMENTS AT TRINITY CHURCH, CHICAGO. Chicago Letter. Tertius. [Illustrated.] . . . 896
ST. LUKE'S EVANSTON, OPENED. [Illustrated.] . . . 897
DEATH OF BISHOP WEEKS. [Illustrated.] . . . 899
FIRST PROVINCE ORGANIZED. [Illustrated.] . . . 899
A GRIEVING HEART. Helen Elizabeth Coolidge. (Poetry.) . . . 900
THE FINANCIAL SIDE OF TITHING. Thomas Kane. . . . 901
"AND I WAS AFRAID." Rev. Percy Olton. . . . 901
SOCIAL SERVICE. Clinton Rogers Woodruff, Editor. . . . 902
CORRESPONDENCE . . . 903
Clergy Insurance (Nelson A. Pennoyer)—"Dollar Christmas Fund" for Homeless Belgians (Henry Clews)—"Women's" (Wm. Stanton Macomb)—Prayer Book Revision (Mary McEnnery Ehrhard)—Servian and Russian Churches (The Serb-American Archimandrite)—"The Social Aspects of Foreign Missions" (Rev. Arthur R. Gray)
LITERARY. . . . 904
SUNDAY SCHOOL WORK. Rev. Charles Smith Lewis, Editor. . . 906
BOOKS RECOMMENDED ON THE HOLY EUCHARIST. . . . 907
ALL SAINTS' DAY. (Poetry.) . . . 907
THE MOTHER. Clara Ophelia Bland. (Poetry.) . . . 907
ALL SAINTS. Cora Whittlesey Gregory. (Poetry.) . . . 907
RIGHT DEAR IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS. . . . 907
PERSONAL MENTION, ETC. . . . 908
THE CHURCH AT WORK. [Illustrated.] . . . 910

HALF OUR difficulty in doing anything worthy of our high calling, is the shrinking anticipation of its possible after-consequences. But if Peter had tarried, and cast up all that was to come, the poverty, and wandering, and solitude, and lonely old age, the outcast life, and chance of a fearful death, it may be he would have been neither an Apostle nor a Christian.—*Henry Edward Manning.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LI MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 31, 1914 NO. 27

The Summer of All Saints

The summer of man's toil draws to a close
With haymows browning in the barren fields.
Berry, and fruit, and sweet, wild, wayside rose
Are gone. And as a sign that summer yields

Her sway, after a darkly silent night,
One wakens in a fresh-made, icy air
To find the stubbly fields all cloth'd in white—
Fairy frost that vanishes, not made to bear

The new-found strength and glory of the sun,
That, shattering the brittle atmosphere,
Fills all the world with radiance. Then come
The wild ducks flying over fen and mere,

And all along the creek, the cottonwoods
Are melting into golden, burnish'd hues.
These are the sunlit days of dreamy moods,
When near-appearing mountains' sapphire blues

Will send one's soul a-soaring Heavenward.
For 'tis in Heaven's colors Nature paints,
And in the sun-steep'd silence sings a bard
Of Heaven. 'Tis the Summer of All Saints.

I see them coming all a-down the sky,
Radiant with glory in the golden light.
And now the light itself seems lighted by
The unearthly brightness of their train; now might

It seem to melt around them, shining through
Their hallow'd forms, transparent, glorified.
'Mid earth's tranc'd stillness, from the farthest blue
Of Heav'n they come, the Blessed Ones, who died

On earth for Christ, and unto Christ had giv'n
Themselves in life, as to a Spouse belov'd;
Who now, in matchless marriage joys of Heav'n,
Are ravish'd ever by that One-Betroth'd.

Why come they from their glory and their bliss
To visit once again this sordid earth,
Scene of their pain and toil? Hush! Is not this
Enough—they come? And hark how all the girth

Of sunlit atmosphere is filled with song!
The very silence rings with melody.
And look! The fallen leaves are swirl'd along
By sweeping garments as the Saints pass by.

And oh! Is that not sweet Saint Agnes? See!
Whose slender, childish arms enfold her lamb?
And there is Egypt's holy Anthony,
Who did stern penance, tormented by sham

Visitors in lovely, sensuous shapes. Here come
Saint Monica and Saint Augustine. How
Tenderly he touches her! And from
Mother to son, how lovingly there flow

Converse and sympathies! Saint Chrysostom,
The golden-tongu'd, Saint Athanasius,
Defender of the Faith, and Saint Jerome
Stately pass by. Saint Aloysius,

Saint Dorothea with her golden fruit
And flow'rs of Paradise, Saint Agatha,
Saint Faith, and Saint Cecilia, with her lute
Drawing rapt melodies, Saint Barbara,

And oh! Dear Patroness! Saint Catherine
Of Alexandria! In holy dream
Of wedlock with thy Lord walking! (This, e'en
Before thou partedst from the earth). Oh, deem

Me worthy of thy pray'rs, thy weakest child!
Is that Saint Christopher who strides in light
That shines above all others? Sweet and mild
His face, that giant Saint who bore one night

Across the flood the Saviour of the world;
And dear Saint Martin with his parted cloak!
Saint Justin Martyr, he who bravely hurl'd
Defiance at the pagan lords and broke

Company with earth in martyrdom; and there
Saint Simeon Stylites walks; Deacon
Of the Mass, Saint Lawrence; Saint Bernard, in pray'r
Absorb'd; Saint Gregory; and he who on

The Imitation of Our Lord wrote. Then
Saint Benedict; Saint Bridget, who the stripes
Counted, of the Passion; the Magdalen,
Patron of penitents; and she who wipes

Our Lord's Face on the way to Calvary;
Saint George of England, who the Dragon slew;
St. Denys, France's martyr; and holy
Saint Winfried, he who boldly overthrew

The pagan gods of Germany; Saint Bede
The Venerable; Saint Patrick, Patron
Of Erin; and Saint Ambrose, who the Seed
Planted in Saint Augustine's heart. Anon

Come good Saint Quentin, and Saint Giles, ador'd
By halt and lame; Saint Antony, loving
Patron of babes; Saint Dominic, who warr'd
Against the flesh, the Rosary giving

Us from Our Lady's hand; Saint Ursula,
Eleven thousand virgins in her train;
Saint Boniface; Saint Bonaventura;
And that dear Saint who plough'd the fields in Spain.

Now Saint Elizabeth of Hungary
Comes with her roses; Saint of Antioch,
Holy Margaret; and true to her call, by
Angel voices led, Saint Joan of Arc;

Saint Stephen; Saint Sebastian; and lo!
In wondrous light of love, humility
Upon him like a garment, wounds that glow
With light in hands and feet and side, lowly

Saint Francis of Assisi passes by.
Dear Brother of the Poor, with all my heart
I thank thee for thy lesson;—not of high
Flights into the Heav'ns, but that high part,

Albeit humble outwardly, that Love
Can fill when join'd to Holy Poverty.
Saint Gertrude comes, in each unconscious move
A child, with sweet familiarity

Her Lord bespeaking; and with heart afire,
Pierc'd by the Seraph's dart, Avila's Saint,
Theresa of Jesus; rapt in desire
Of Holy Love beyond all earth's restraint,

In everlasting ecstasy, holy
Saint Cath'rine of Siena passes. Lo!
The Sacred Wounds are printed in body
As well as soul! Now comes the jealous foe

Of heresy, Saint Thomas Aquinas,
Angelic doctor of theology;
Yet as a child obedient, he has
His Master's spirit of humility;

Saint Francis Xaxier, in heathen lands
Who toiled for souls; and Saint Vincent de Paul,
Who car'd for sick and poor with gentle hands;
Saint Francis, Bishop of Genoa, all

Loving, and by all belov'd. On Charity
His discourse still remains, to draw us all
Up to the Heart of God in amity.
But who are these in royal mantles, tall

And stately? Twelve, and one who goes before,
Yet to that company seems to belong
The blest Apostles! And Saint Paul one more
Adds to their number, not the least, the throng

Swelling to thirteen. I see St. Peter there,
Mighty Patron of our parish, with the keys
Of Heaven in his hand; Saint James; but where
Is dear Saint John? Nay, hush! With draperies

Most rich to form a canopy above
Her, little cherubim on baby wings
Of blue cluster'd about, Vessel of Love,
The Queen of Heaven comes; and lo! she brings

Her maiden meekness and her modesty
To grace her high estate. O ye who weep,
Ye see her clad in black, heart-piercèd by
The seven swords of anguish; ye who keep

The hearthstone bright, in tender motherhood
She comes to bless; but to me, a virgin,
She, a virgin, comes, ah! passing sweet! Nor could
There be a fairer robe than that wherein

I see her, so I think—pure white—and blue
Her mantle as her May-day skies. And there,
Close to her, walks the dear Saint John, still true
Unto his Master's charge of filial care.

And good Saint Joseph comes, the other side
Supporting; Saint Elisabeth; Saint Anne;
And Saint John Baptist;—all who once were tied
In earthly kinship e'er in Heav'n began

Their new, unending life. Ah, vision dear!
And must thou fade in distant fields of light?
Hark! From the village church, sweet, faint, yet clear,
The chimes are ringing. Now I know! That bright,

Blest train has come to worship by our side
At their own Feast One Lord, the Crucified!
"For all Thy Saints who from their labors rest,
"Thy Name, O Jesu, be forever blest.
Alleluia!"

KATHARINE DUER IRVING.

EDITORIALS AND COMMENTS

Religion and Citizenship

WHAT relation does our religion bear to our citizenship? It is only in recent years that the intimacy of the relationship has been generally realized.

Citizenship, as we understand it, is the outgrowth of democracy. Under the older forms of government, men are subjects of king or emperor. Historically, land and people belonged alike to the crown. Certain favored ones, the nobles, had privileges, subordinate to the crown, that must be reckoned with, and in all ages those rights of the nobility have seriously modified the theoretical absolutism of the crown. The king was always obliged to exercise some moderation in his demands, else would the nobles rebel.

The witenagemot of any land began in an advisory capacity. Gradually it acquired independent rights. Still more gradually the rights of the voting constituency behind the parliament were recognized. The right to vote was extended until "manhood suffrage" finally arrived. In parliamentary countries, and particularly throughout the British empire, the rule of the people succeeded in fact to the rule of the king, though the fiction that the people are "subjects" continues.

But a democracy involves a new theory. There are no "subjects." The people rule, not in the name of king or emperor, but in their own right. Citizenship is itself kingship. Every citizen is a fractional part of the government. The monarch is the collective body of citizens.

Thus understood, it is easier to relate citizenship to the Christian religion. Even Christianity failed to tear down the precept that "the King can do no wrong," though the king was the "Lord's anointed," and there were kings who chose to do right, some of whose names were added to the Church's roll of saints. But the idea that governing is somehow exempt from the dictates of religion has clung to us through all the ages from our pagan forefathers, and the present war is a glaring example of the different code of ethics that governments assume from that which Christian individuals understand to be incumbent upon them. The modern king does not claim to "do no wrong"; he does wrong if he pleases. Even the democracy does not easily reflect the highest ideals of its people.

Citizenship is modern kingship, though divided among many. It involves duties, as kingship has always involved them. The citizen who does not fulfil those duties puts himself on a par with the bad kings of other ages. He cannot divest himself of his kingship, unless he forswears his citizenship.

Our religion involves the doing of duty. "To do my duty in that state of life unto which it shall please God to call me," is the final clause in the summary of our duty towards our neighbors. Of that collective duty we are told: "My good child, know this: that thou art not able to do these things of thyself, nor to walk in the Commandments of God and to serve Him, without His special grace, which thou must learn at all times to call for by diligent prayer." The requirements of our citizenship, then, are to be fulfilled as a part of our religious duty, prayer being a necessary part of the fulfilment. Citizenship, then, is concerned not only with the polls but also with prayer. That this is not generally appreciated is simply a survival of the old pagan principle that the king can do no wrong. Our duties in the realm of citizenship are to be fulfilled in precisely the came manner as our duties to God, to our family, and to our fellow men—as religious duties.

WHEN WE COME to state the duties of citizenship, we find the same vagueness that has always characterized the duties of kingship. But it is easy to see that most of the failures in democracy have been due to the fact that the collective king was

shirking his work. "The people," or some of them, elected their officials; but did they exercise due diligence to know for whom they were voting?

The duty of citizenship cannot be fulfilled by simply going to the polls, marking a ballot, and depositing it in a box; and there are plenty of citizens with voting rights who neglect even that. The duty requires that the voter should have made a real effort to discover what the various candidates stand for, and also what ground there is for believing one will carry his ostensible principles into practice.

But that throws a still further duty upon the citizen. He must be prepared to act intelligently upon the issues of the day, for which candidates claim to stand. Blind partisanship is, happily, quite generally a thing of the past. Is he voting for member of Congress? His view must embrace the two-fold factors of what may reasonably be expected of the party caucus with which the candidate will be affiliated and what will be the attitude of the candidate toward non-party measures and toward that large number of duties in which he is not governed by the caucus. Both considerations are factors in determining one's choice. Is the vote for member of the Legislature? The personal factor here is still greater than it is in connection with Congress, government by caucus being less frequent in most Legislatures than in Congress and the responsibility upon a single member being much greater. Is the vote for county or city office? The personal equation is here almost the only factor to be considered, so that non-partisan systems in increasing frequency have supplanted the party system in these elections.

To vote intelligently on election day thus requires very much prior work. The citizen is not fulfilling his *religious* duty if he is acting unintelligently in the sphere of kingship. Most voters are sufficiently informed on national affairs so that they are prepared to vote to indorse or to overturn such policies as that underlying the present tariff or the regional bank act. But whether A. B., member of Congress, has personally acquitted himself creditably, is not so easy to determine, yet the duty of our kingship demands that we find out.

But national elections are less of a problem than those of state, county, and city. These political divisions are well governed or badly governed, not acording to which party is in power, but according to the calibre and the character of the elected members of the governing and the administrative bodies. The chain of City Clubs and kindred organizations that now stretches across the continent, with the National Municipal League and other national bodies, bears witness to the newly developed sense of responsibility with which citizens are exercising their kingship to-day. The problem of the municipality bristles with difficulties. To thrust it upon short-term officials, too often of mediocre ability, sometimes deficient in character, means that no progress will be made toward solving it. After many years of "reform" movements just at election time, which, whether they won or lost at the polls, were largely dissipated after the election, it has gradually become clear that real, lasting civic advance will only be made by means of unofficial citizen organizations, large enough to be free from clique domination, independent enough to be allied with no group of office holders or office seekers, open-minded enough to welcome new ideas, strong enough to become recognized as leaders of civic thought in their communities. So imperatively needed are organizations of this sort in the modern city, large or small, that one may almost say that the citizen who holds aloof from them is neither fulfilling his civic nor his religious duty; he is neither a good citizen nor a good Churchman.

And while issues will differ materially in different communities, there are some general considerations that apply to so large a number of them that they are worth relating.

The periodical cry for "lower taxes" is generally a demagogue's cry, and the voter may generally assume that he who seeks office on that issue has no constructive programme that is worth while—or worse. The reason is simply that modern conceptions of governmental functions require very greatly increased expenditures beyond those of older days. The former conception was that the liberty of the individual was the supreme factor of existence; government was to let him alone, to the utmost extent possible. This was a workable system so long as there was an abundance of public lands to be offered to any one who would till them. Any man willing to work and in normal health could therefore provide for himself, and "charity" could easily care for the abnormal and the sub-normal. But with the disappearance of public lands and the advent of modern factory conditions, the function of government has become much more complex. We are now bound to provide by law for such matters as housing; the protection of women workers; the strict regulation, if not the abolition, of child labor. If we are to regulate public utilities we must have commissions or bodies of some sort strong enough to deal with them. If we are to provide workmen's compensation for injuries, mothers' pensions, child welfare and other preventive work; if we are to deal intelligently and efficiently with tuberculosis, typhoid, and other preventable diseases and keep epidemics out of our cities; if we are to grapple with the problem of unemployment and the harder problem of the unemployable, if we are to protect our children from vice and have a decent, orderly city—the per capita tax will be much more than it would under the old order. Now one may well go before the people on an issue of economy in government, showing, if need be, where money has been badly spent and may be saved—and there is very much waste in the average city government; but to demand "lower taxes" otherwise than by showing present expenditures that can be cut down without impairing the efficiency of government, is a demagogue's cry which may well make one suspicious of either the good sense or the good faith of him who raises it. The best investment that a man can make is what he pays for his taxes, if these are efficiently administered by the body that collects them; and the real question is not how much is thus collected, but how well it is spent.

We are on the eve of an election. The day is not marked on the Church's kalendar, but it has just as much to do with the Churchman's duty as has Christmas or Easter. Let us examine ourselves before we vote. To what extent have we, personally, been a factor in good government since the last election? To what extent have we backed up those officials who were trying to do their duty and let them know they had our sympathy and appreciation? To what extent have we tried to get behind and beyond partisanship and superficialities with respect to the issues of the pending election—national, state, county, and city, if all four of these be combined, as too often they are? Have we a good idea of which candidates, be their party affiliations what they may, are running for office through a desire to serve and to promote good government, and which for what they can make out of it for themselves?

Most of us, if we have any Churchmanship that is worth counting at all, will make our communion at least on the Sunday before the election. It chances this year to be All Saints' Day, and saints and candidates for office do not altogether suggest the same lines of meditation. We suggest however that the self examination prior to this communion take the form of a careful inquiry on the lines we have just suggested. And to the Churchman who finds that he has been simply a dead weight in his community, doing nothing to fulfil the duties of his kingship, we say seriously in the words of the Prayer Book: "Repent you of your sins, or else come not to that holy Table." Bad citizens are not good Churchmen.

When Churchmanship is conceived of as a quality that has nothing to do with the duties of citizenship, it is a pitifully meagre and narrow thing. "God give us *men*!"

All Saints' Day

All Saints' Day may be, to the discerning Christian, a relief and a comfort in loneliness. Many a Christian life is spent in the midst of unsympathetic surroundings. The world—much, even, of the Church—has little realization of the hidden life of the spirit. When that life is active, there is little in the ordinary environment that responds to it. One is misunderstood. One's idea of values is incomprehensible to his associates. One does not withdraw from the world; his interest in whatever tends to advance in society and to the promotion of the common good is rather enhanced. He is glad to participate in the things of every-day life.

But with it all there is a perspective of life that drives one into himself. The world does not understand it. Those closest to him, bound perhaps by the most intimate of human ties, may have no appreciation of the real life that is being lived in their midst. "Hid with Christ in God" is a reality that involves some measure of conscious detachment. That sense is, indeed, an insidious danger. It may minister to spiritual pride. It may make for that curious disagreeableness which so strangely characterizes so many "good" people. Satan has a particular and very effective temptation for those who

have a deep spiritual sense, and many there are, one fears, whose experiences in spiritual retreats are very exalted who are yet very unpleasant to live with. The pity of it!

But yet the consciousness of a detached life, though it may spoil character, may also make it. There are no sins into which one needs to fall, and common sense and a sense of humor are good antidotes for the spurious sanctity that makes so many professed Christians disagreeable. Better than any other is the antidote of living close to the saints and angels, whom we do not see, but with whom we may have "blest communion, fellowship divine," if we will. Loneliness may give way to a sense of companionship. In older ages it was easier to realize the disembodied life than it is to-day; but that life goes on all about us, and we may have some part in it if we will.

All Saints' Day is a point of contact with this hidden life. Let the spiritually lonely, the misunderstood, gain fellowship and comfort in it.

ANSWERS TO CORRESPONDENTS

A SUBSCRIBER.—(1) The term is probably confounded with the Prayer Book title, "The Presentation of Christ in the Temple, Commonly called The Purification of Saint Mary the Virgin."—(2) Academic degrees derive their value chiefly from the intellectual rather than the ecclesiastical aspect of any college. Hence degrees conferred by sectarian colleges of good intellectual standing are recognized by Churchmen.—(3) Wherever the word "doctor" is incorporated in the degree, its recipient is entitled to be called Doctor. This includes those who have received the degree of Ph.D.

WAR

War! War among Christian nations!
While the world looks on, aghast,
And blood runs red,
As though it were shed
In barbarous ages past.

Has Christianity failed us,
That a thing like this can be?
That blood must flow
With its tide of woe,
Like the waves of a troubled sea?

It is not the fault of the soldier,
It is his "not to reason why"—
When the summons has come
He must leave his loved home
To fight for his king, and—die!

Has the Gospel of Peace then failed us,
That was sung when our Lord was born?
Shall the world outside
Of this hope, deride
And laugh our faith to scorn?

Christianity *never* will fail us,
Though kingdoms may rise and fall!
In an evil hour
A few men in power
Have failed to be Christians, that's all!

HALLIE CHANDLEE BENTLEY.

ABOVE THE CLOUDS

A TRAVELER had been for two or three hours climbing a mountain. All the while he could see, by the gathering clouds, that a summer thunder storm was about to break. But as he climbed, he passed through the clouds and turning round he could see in the valley the lightning and torrents of rain.

Just then he heard a scream. It was the scream of a great eagle. Suddenly up through the storm cloud it rushed to the calm and sunshine of the mountain top.

"Thank you," the traveler said to the eagle. "You have taught me a lesson. Many times clouds of displeasing things have brought a storm into my life. If I had been a child of God's mountain peaks of strength and calm, I would have risen above the storm." People do not do as I want them to, many times. Plans I make fail, sometimes. Often I try to do the things I think I ought to do but people misjudge me. The things I have tried to do and failed, I see others doing easily. All these things are cloud-making circumstances. A storm is threatening. God has given me wings like the eagle to soar above these clouds into the calm of a higher life. Shall we use our wings? The Book of books tells us that anyone who is the master of himself is greater than the man who captures a whole city. Are you master of yourself? Can you hold your tongue when it threatens to send a bolt of lightning into a friend's heart? If you can do that you have learned to use your eagle's wings. You can live in the sunshine and calm of God's mountain peaks.—*The Advance.*

PREDECESSORS

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY

REJOICE and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." So were the early Christians urged to courage and faithfulness; and upon them we look, in turn, that we may take heart and strive.

In every venture there are they who went before us. Ahead of every race that sought the "new country" have gone the pioneers. The new story is only a very old story dressed in new garb, after all; and only the spirit of a quest can be young.

Before the air-men was Icarus, if not in fact then in fancy; and the moral in the tale of Darius Green seems to be that of courage, a spur and not a barrier to adventure, in the light of what the air-men have achieved.

There were dentists in Egypt, chemists in Greece and in medieval Europe, engineers everywhere, explorers always; and modern man follows in the footsteps of his predecessors. And in the great venture of life itself there are those who went before us and who left a beaten path for our easier progress.

One passed through the portals of death into life that we might follow Him to life, also; life and more abundantly. He left a continual and continuing succession of guides and kept for us an unbroken line of blessed saints whom we may follow in virtuous and godly living, a great multitude which no man could number, of all nations and kindreds and people and tongues; and the Way is broadly blazed for our following.

What a pity it is that the Reformation destroyed the saints for so many! What an added pity it is that "Episcopalians" have in a great measure lost them, too! There are saints in the Prayer Book and saints in the calendars; but, unfortunately, so many of them failed to be commemorated on *Sundays;* and week-days are for business or pleasure, surely.

Yet we cannot do without our saints, try as some will. If we have no St. Patrick we do keep Washington's Birthday; and even a political saint is better than none. There is a very practical sort of saint for every purpose. There are patriotic, literary, musical, artistic, and every other conceivable kind of saints—those whose names and labors we reverence and commemorate, and whose worth we seek to emulate. No, human nature must have its saints.

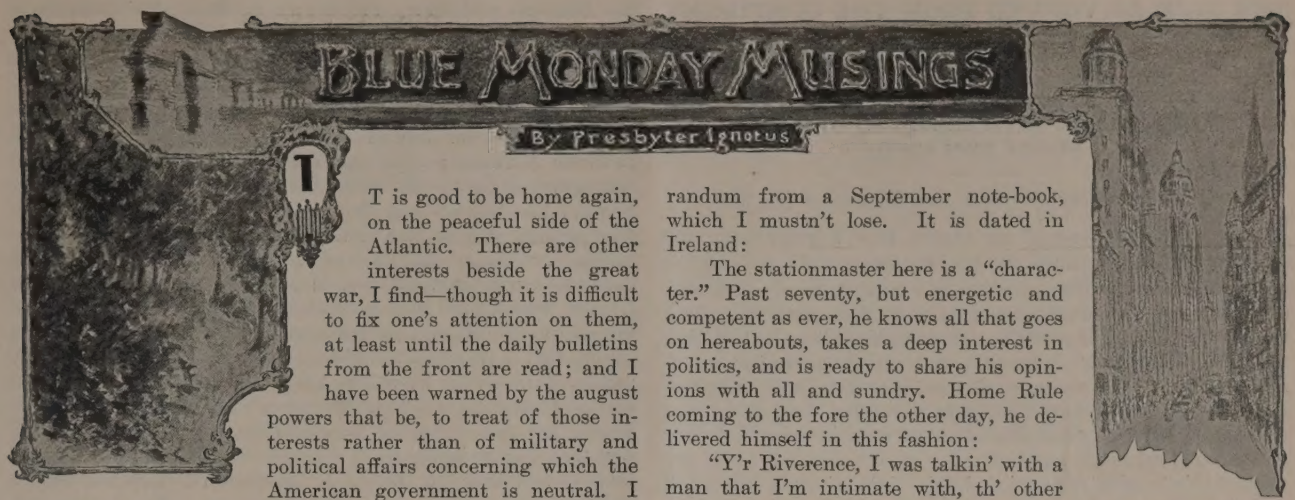
And the Church has her saints, if we would but know it; and Christian living needs their example for its stimulation and guidance. How could we hope to accomplish anything in the work-a-day world by ignoring the labors of the workers even long since dead and gone; or how can we hope for anything but confusion and individualism run mad if we know nothing of the lives of the saints?

Our God is the God of our fathers. Our faith is theirs. Behind us stretch the long processions of the men and women whose blood is their blood, whose lives were lived and given that we may now live! And we tell our children the story of their lives that we may awaken in them the passion for like service. Biography is not only the story of lives, it is an inspiration to living.

To-morrow we celebrate again the Passion of Him who is the Life of the world; and by His gracious mercy we are permitted to commemorate the lives of all saints, the known and unknown, who bravely sought to follow where He has gone before—*our* saints, likewise; the beloved ones that He has taken unto Himself and unto His everlasting reward. When we kneel and are knit together with them, and with children's children to follow, in one communion and fellowship, in the mystical body of Christ our Lord, may God then bring to our minds the virtues of His saints in all time, arouse in us the desire to know and follow them, and give us assurance that at the last we shall be joined together with them unto Him in His blessed kingdom. Amen.

R. DE O.

THE TRANSFIGURATION has lived on through ages, and has shed its light upon all ages. It has brought the past into union with the present. "The decease which He should accomplish at Jerusalem" has been owned as the bond of fellowship between those who walk the earth and suffer in it, and those who are departed from it. In the light of that "countenance which was altered, of that raiment which was white and glistering," all human countenances have acquired a brightness, all common things have been transfigured. A glimpse of the Divine beauty has broken through the darkness, and has cheered the humblest pilgrims.—*F. D. Maurice.*



IT is good to be home again, on the peaceful side of the Atlantic. There are other interests beside the great war, I find—though it is difficult to fix one's attention on them, at least until the daily bulletins from the front are read; and I have been warned by the august powers that be, to treat of those interests rather than of military and political affairs concerning which the American government is neutral. I sympathize with a famous Boston jurist, who, presiding at a session of the Authors' Club in that city recently, said, "My friends, if I say nothing about the European war, you must not suppose I am neutral: it is only that I am muzzled!"

I MUST BEAR WITNESS, however, to my hearty agreement with Congressman A. P. Gardner's recent resolution, introduced in the House of Representatives, calling for a commission to examine and report on our national defenses. We spend much on the army and navy; and, man for man, doubtless our regular forces are at least as good as any in the world. But it is notorious that much of the expenditure is determined by political exigencies of a party character, rather than by military advantage. Furthermore, as a nation, we have forgotten that disarmament is an international problem; and that deliberately to neglect wise precautions in the presence of pirate-powers who count war "a biological necessity," and conquest the only legitimate means of expansion, is to invite attack. I belong to the Peace Society; and there is no more inconsistency between that membership and a wish to see our coasts adequately protected, with a citizen-army trained and equipped, than between membership in a society for the reclamation of ex-convicts and the use of burglar alarms in my windows. The Monroe Doctrine is counted a vital part of American policy; no treaties can safeguard it against a powerful nation that wishes to violate it and defy us. And if that hour of need should come and find us unprepared, we should not be able to extemporize rifles, or improvise artillery, or bring uniforms out of the air over-night, or train our millions in the swift and obedient coöperation which armies need. If an army at all, let us have an adequate one; if a navy, one sufficient to guard our coasts, and our remotest citizens. Great armaments do not mean peace, we are told. True; but they may preserve a nation's life and honor in a defensive war, when the only other alternative would be subjugation.

NOW TO TURN away from wars and rumors of wars, I had not meant to write any "Travel Pictures" this year from England, because I have done that so frequently heretofore; and the projected motor-trip through Touraine, Auvergne, and Provence was necessarily postponed—perhaps to next summer. But I have had so many letters from England and America both, demanding news of the enchanted valleys which my good fortune shows me every year in the Mother Country, that I mean, a little later, to give some hasty impressions from my sketch book of 1914, with perhaps a few photographs thrown in for good measure. Sulgrave, the ancient home of the English Washingtons; Beaulieu and the New Forest; Blackmore Vale, in Dorset, far from railways and modernity; Thaxted in Essex, and its wonderful parish church; High Wycombe's glorious uplands; Berwick-upon-Tweed, singled out for especial mention in acts of Parliament as neither in England nor in Scotland; Newstead, over the border but on the same lordly river; Aberdeen and Inverness, Culloden and Fort Augustus, Oban and Iona; these and other places rise up in memory, with Dublin and Dollymount, Ovoca, Glendalough, Glenmalure, the Curragh, beloved of St. Bridget, and Arklow, and the Wicklow Mountains. And everywhere I hear the laughter of children making melody like fairy bells through the haze. Be patient with me, and we shall see!

That must be for later, however. But here is a memorandum from a September note-book, which I mustn't lose. It is dated in Ireland:

The stationmaster here is a "character." Past seventy, but energetic and competent as ever, he knows all that goes on hereabouts, takes a deep interest in politics, and is ready to share his opinions with all and sundry. Home Rule coming to the fore the other day, he delivered himself in this fashion:

"Y'r Riverence, I was talkin' with a man that I'm intimate with, th' other day—high up in the Ar-r-my he is, a Cornel, I belave; and I says to him, says I, The North, says I, is not tratin' the South right, says I, be misdoubtin' it, says I; for, says I, the South is every bit as good as the North, says I; and the Cornel he says to me, says he, Arrah, don't be talkin'!"

ON THE NEXT PAGE follows something of a different nature:

In the town of Bandon, the visitor sees a Celtic cross standing in a conspicuous place, bearing this inscription:

"Lest we forget!
This Cross was cast out of
Kilbroggan Churchyard, Bandon,
By the Rector, Churchwardens,
And Select Vestry,
27th April, 1903,
As being Romish, idolatrous, and ritualistic.
A subsequent application for readmission
Was refused, and such refusal was upheld
By the decision of the Cork Diocesan Court,
21st November, 1903.
It is erected here to vindicate
The insult offered to the Cross."

Does it seem credible? I make no comment lest I should speak too strongly.

SCHOOL-BOY "howlers" are always worth collecting. Here are some new ones:

Splendide mendax: Lying in state.

Exempli gratia: Samples free.

Puris omnia pura: Boys will be boys.

Arma virumque cano: A man with a dog and a gun.

Another youth, painfully conscious of his vaccination, rendered the last phrase: "I sing of arms and the virus!"

And this is more complicated:

Cacus non leve finitimis hospitibusque malum: "The cake not being a light one was bad for their neighbors and guests."

HERE IS A choice bit from the Philadelphia *Evening Bulletin* of October 7:

"DEBATE ON CHURCH UNITY

"'Shall the Protestant Sects Unite?' was the subject of a debate last night by the Young Men's Literary Association of the Presbyterian Church of the Evangel, 18th and Tasker Sts. The negative, defended by the Rev. Park Hays Miller and J. W. McCauseland, won. They held that the very essence of Protestantism was difference of opinion on religious matters and that the existence of numerous sects indicated a healthy state of religious feeling. Frank Madgeneck and Harrison Fisher argued in favor of the union of Christian denominations, that much useless overlapping and rivalry would be eliminated by a united Protestantism."

ONE MORE startling development. The Reformed Episcopal Church of Lebanon, Pa., advertises in its list of services:

"Confession at 7. Evening Prayer, with Sermon, 7:45."

Shade of Cummins! What are we coming to?

WE SPEAK of the crosses of daily life, and forget that our very language is a witness against us, how meekly we ought to bear them, in the blessed steps of our holy Lord; how in "every cross and care," we ought not to acquiesce simply, but to take them cheerfully,—not cheerfully only but joyfully; yea, if they should even deserve the name of "tribulation," to "joy in tribulation" also, as seeing in them our Father's hand, our Saviour's cross.—*Pusey.*

THE WAR AS VIEWED FROM THE CONTINENT

Temperate and Intelligent Presentation of the Case by Our European Correspondent

ANTE-BELLUM ATTITUDE OF AUSTRIA AND RUSSIA EXPLAINED

LAUSANNE, SWITZERLAND, September 28, 1914.

IT is with a feeling of reluctance that I enter upon the question of the causes of the European war, and who is responsible for it. The question has been so much discussed, especially from a partisan point of view, that almost anything said will be judged as partisan. Besides, the public by this time may well be supposed to be tired of a discussion which cannot really be settled till we have all the important facts. Many of these are, at the present time, very naturally, concealed. But as I am on the ground, and more or less familiar with the views and discussions of the Continent for some time back, I will try to deal briefly with the subject in the light of some additional facts not generally familiar to American readers, and so perhaps come a little nearer the true situation than discussions based on mere statements of one or the other of the belligerents.

As a Christian clergyman, believing in the brotherhood of man, and as having experienced numerous instances of the practical side of that doctrine in great kindnesses from English, German, French, and Russian friends alike, I cannot find myself in any attitude but one of sympathy for all, and a feeling of the greatness of the tragedy of this war, and of the greatness of the disappointment of Christendom. One impression is borne in on me; that the doings of states are not as the doings of individuals. The one is dominated by the philosophy described by Machiavelli; the other is on a higher plane. Who that has met the individual of the various nations in a spirit of brotherly kindness, and has seen his possibilities in the light of the Kingdom of God, can help understanding clearly that the kingdoms of this world that contain him are essentially and fundamentally dominated by the things of sense, "interests," commercial, territorial, racial; and that their appeal is to force to settle those interests in their favor? But force is war, and war means the unchaining of the devil's satellite of hate and the beast in man. The trappings and color, the martial music, and the high step of the warrior may be the poetry of Attila, but the battle is the beastly reality, with its train of blood and tears and generations of rancor. But God can bring good out of evil, and He will.

To form a clear judgment in this matter, three things must be kept distinct and apart. These are first, the enormous divergent national interests, commercial, colonial, and racial, which have produced the tension liable at any time to reach the breaking point and bring about a conflict. It is easy, in fact a great temptation, to jump to a conclusion that, because great interests are present, all other causes likely to bring about a contest are merely seized upon as pretexts. Half the arguments are based upon this assumption, and sides are taken according to sympathy or prejudice.

Then, secondly, there are the nearer or more immediate causes which, within very recent times, aggravated or increased the natural tension of some of these national interests and made the danger of war still more imminent. Some of these are not generally, if at all, noted in America.

And finally we must distinguish clearly and study what is claimed to be the direct cause of the conflict, and try to understand its importance in the light of actual conditions.

Beginning then with what is claimed to be the direct cause of the war, the murder of the Austrian Crown Prince, was it a mere pretext, or the real cause? To say in advance that it was a mere pretext begs the question to be settled.

The murder was really traced by the Austrian court martial to Servian plotters connected with the Pan-Slav movement. This is not seriously questioned. Nor is the coöperation of Servian officials and the fact that the arms used by the murderers were from the Servian state arsenal. Then it must be remembered who the Archduke was. He was not only the heir to the Austrian throne, but it was only a matter of days when he would have been Emperor, considering the extreme old age and recent serious sickness of his father. It is generally agreed that he was a man of force and character, who had for years given proofs as an able organizer and indefatigable worker. He was carefully prepared for his task as leader. His strong will and rough straightforwardness led him to defy the will of the Emperor and marry the woman he loved, the Duchess of Hohenberg. His reputation, like that of his father was that of a man of peace, and to keep the peace among the turbulent peoples of Austria was no small matter.

Austrian current literature, for years back, looked upon him as the real power behind the Austrian throne, and to the patriotic Austrian people, especially to the aristocracy and the army, with whom he was exceedingly popular, the murder by the Servian Pan-Slavists was the murder of their virtual Emperor. The pressure toward war of these powerful elements had to be reckoned with, as the tone of the ultimatum shows. If, in connection with the agitation in Mexico, the President of the United States had been murdered by men and arms traced directly to the Huerta government, or at least to a movement which that government could have controlled, and probably promoted; it would have been more difficult to have kept the United States out of a war, than when the *Maine* was blown up. Taking the case of Austria only thus far, it is a daring thing to say that the declaration of war on Servia was for ulterior motives and that the murder of the Crown Prince was only a pretext.

I think it would be still more daring to say so in the light of the relations between Austria and Servia beginning some years back and coming up to the present time. Most of these are well known; how Austria has for several years back been threatened with the dissolution of the Dual Monarchy; how, six years ago, Austria was obliged to act in self-preservation against Servian agitation and annex Bosnia and Herzegovina; how the Pan-Slav movement in Southern Europe, by unceasing ferment, was making long strides; how a Pan-Slav-Balkan empire, after the Turkish war, only stranded over the question of spoils; and how, since the war, the activity of the 6,000,000 Slavs in southern Austria has become a perpetual menace to the permanence of the Dual Monarchy. This activity would naturally be stimulated by the victories of the Servians, but fuel was added to the flame by the direct activity of the religio-patriotic society in Servia known as the *Narodna Odbrana,* with many branches, and composed largely of Servian army officers and officials.

Study a little closer this agitation and its elements and it will throw still more light on the ultimatum of Austria, and show, at the same time, how Russia's hand was more than suspected to be in the movement. The pure Slav group of Servian-Croates numbers about 10,000,000. Of these, 4,000,000 belong to the kingdom of Servia; the other 6,000,000 are under Austro-Hungarian domination, in Croatia, Slavonia, Dalmatia, Bosnia, and Herzegovina. They are all people of "temperament," by no means half-savage, as some imagine, but highly poetical like their northern brethren, the Poles. Louis Leger, of the "Institute," for forty years an authority on the ethnology of the Slavs, says: "This nation (the Servian Croates) possesses the most beautiful popular epics of Europe. It suffices to recall the epic cycles of Kosovo and of Marko Kralievitch." But also, like their brethren the Poles, they are a difficult people to govern; they have too much imagination. Kerivice, the Byzantine Emperor, called them, in the 16th century, *"ethna anarchika kai mis-allèla"*—an anarchistic people detesting one another. They have never ceased to give trouble.

The Slavs of Servia are members of the Orthodox Eastern Church, as are the majority of those in Bosnia and Herzegovina. This is the real root of the Russian influence over the Balkan Slav, as well as of the Russian interest in him; not kinship. Grand Russia, by a large majority the governing power, is not Slavic, but Muscovite-Tartar. Russia cares nothing for the Slav, as such. Her dealings with the Poles make one of the saddest pages of history. But the Slav of the Balkans and southern Austria, being of her faith, she regards as under her protection—and as a side issue, possibly useful toward attaining the end she sought in the Crimean war and again in the last Balkan war, the control of the Balkan peninsula, and the reconquest of Constantinople, which is to her of the East what Rome is to the western Church. She may or may not have had something to do with the agitation of the Servian *Narodna Odbrana;* but when this agitation ended in the murder of the Austrian heir to the throne, to say nothing of the danger of continued rebellions in Bosnia and Herzegovina, she did what Austria, and Germany her ally, strongly suspected she would do in case of an attack on Servia—mobilized, in spite of the assurance of Austria and Germany that Austria would respect the integrity of the territory of Servia. It was hardly conceivable

to the Germanic powers that a little state like Servia would aid and abet an agitation, by officers and officials of her government, which was almost certain in the end to bring down upon her an army ten times the size of her own, unless she felt assured, in advance, of Russian countenance and support. So they looked upon the whole matter as probably Russian, and agreed in advance that they would have to fight the matter out with Russia, if Austria was not allowed by her to stop the dangerous Servian propaganda.

This summary of the situation, from the German-Austrian point of view, was greatly strengthened and (to them) almost confirmed by a circumstance which, to my great surprise, I have not seen brought forward by defenders of the German case. I refer to the Russian army maneuvers on the German and Austrian borders, and the newspaper war and diplomatic exchanges on the subject since the early part of last spring. The files of the *Novoe Wremja of* St. Petersburg, notably, and other leading Russian journals on the one hand, and of the *Cologne Gazette,* the *Frankfurter Zeitung,* and the Berlin government organs on the other, will show this under dates from February to May of this year. Europe, inured to political ferment, did not take this "editors' war" seriously, but the German-Austrian and Russian governments evidently did. Germany, as early as last March, demanded through diplomatic channels, an explanation from the Russian government as to the meaning of the military maneuvers of the Russian forces on the German borders. Sasonov, the Russian secretary of war, assured the German ambassador that Russia had no ulterior motive in the maneuvers, and was doing only what Germany made a practice of doing on the French border. This was a good answer, but as this was the first time that Russia had carried on any such maneuvers on such a scale and so close to Germany, suspicion was not allayed. The German editors said openly that the maneuvers were a pretext to bring men and material over the slow and bad roads of Russia, and mass them for some unexplained purpose, near the German border. The matter quieted down for a while, but soon the editorial storm and government questions broke out again, and the feeling became so tense that Sasonov was quoted by the *Cologne Gazette* as saying: "Russia does not seek war, but she is prepared for it." The force of this answer cannot be fully appreciated apart from the genuine surprise all over Europe at the wonderful military recovery of Russia since the Japanese war.

Germany's interpretation of this openly aggravating attitude of Russia, taken together with her display of unexpected military strength, was, that Russia, whose policy, as a rule, is one of concealment, had something so nearly ready that she no longer needed to wear a mask as to her unfriendly attitude. Of course, these suspicions and surmises are not proofs that Russia really had any definite aggressive plans against either Germany or Austria; but the whole matter is significant as showing the surcharged atmosphere in which, a few weeks after I read the last of the controversy, the bomb suddenly exploded—the murder of the Austrian heir to the throne. It is not difficult to understand, from the German-Austrian point of view, especially when we consider Russia's immensely improved chances in the Balkans since the demonstration of the Slav strength there, how easy it was to jump to the conclusion that there was a connection between the assassination of the Grand Duke and Russia's unconcealed preparedness for war. When the Austrian court martial traced this murder to the Pan-Serb propaganda which Servia had so long and so freely abetted, the case seemed conclusive to Austrian and German eyes, that the propagandists who were trying to alienate the Austrian Slav states had confidence in the support of Russia if they brought Austria down on Servia, though no German or Austrian ever went so far as to think that Russia ever had anything to do with the definite act of the murder of the Grand Duke. What they thought was, that Russia was aiding and abetting Servia in pushing the propaganda against Austria which ended in such a crime.

But leaving altogether the region of surmises, and the question as to whether the grounds for them were good or bad, I cannot, personally, get away from the conviction that I am on safe ground when I think that Russia's persistence in going on with her mobilization against Austria, unless that country gave up her decision to invade Servia, was the direct and responsible cause of dragging almost all of Europe into the war. The important question is not so much who mobilized first; all claimed they were not mobilizing, while all, though not technically mobilizing, were secretly getting ready for eventualities and all knew it. The important and practical question was, who would consent to stop what was claimed to be mobilizing and give diplomacy a chance to make adjustments?

I am perfectly well aware of Russia's claim that she wanted peace, and I have read everything published in the way of diplomatic correspondence and telegrams on the subject, but the fact remains that all diplomatic information not Russian is unanimous on the point that the mobilization of the Russian army was going on in spite of assurances to the contrary, and that, as a consequence, all efforts of European diplomacy to confine the war to Austria and Servia were fruitless. It was just this confining of the war to Austria and Servia which would have been disastrous to Russia's interests in the Balkans, whether Austria kept her promise not to acquire territory in Servia or not; for Russia knew that Austria could not leave Servia independent and still effectively stop her agitation. This bringing of Servia under Austria's control was the one thing which Russia would not have and could not afford.

She could not, for military reasons. The Balkan situation is too familiar for me to need to go into detail on this head. Never in her history was Russia so near the control of the peninsula as at present. If she allowed Austria to control Servia, she would lose the fulcrum for her lever, and throw the control into the hands of the Germanic power from which she would probably never again wrest it.

Another and vital reason why she could not let Servia get under Austrian control was religious. Religion is one half the politics of the Russian, whose dream is to get his State and his Church into Constantinople, the one-time Rome of the Eastern Orthodox. It is wonderful to any American talking to Russians to find how much feeling this matter arouses in the vast majority —cultured and peasant alike. The excitement in Russia was a force to be reckoned with, when Roman Catholic Austria sent its ultimatum to Orthodox Servia and aroused the fear that the latter would share the fate of Bosnia and Herzegovina. The army, from the secretary of war Sasonov down, were in a rage of indignation; and the discrepancy between the telegrams of the Czar to the Kaiser with their pacific professions, and the fact of the continued mobilization of the army, can be understood in the light of this situation. The pressure was too strong for the Czar.

On the other hand, Austria could not recede from her position, which meant to her the integrity of her territory against Servian plotters, and had already cost her her coming Emperor. It was not a question of revenge for the murder (though this furnished the emotional force) but of her continued existence, and she on her side had the army and the wealth and aristocracy of the country to reckon with as well as Russia. She *must* stop Servia, even if she had to fight Russia. She may have had ulterior gains in view, and probably had; but they did not drive her to this war. Servia did; and Russia's attitude spread it to Europe. France came in because of her Russian alliance. Poor France! She has the sympathy of friend and foe alike. She did not want war, but her alliance has cost her unspeakable loss. If victorious, her allies can be gainers; she can only lose. As for England, waiving the moral question of her championship of the sovereign rights of small and weak states (on which question some dare to be cynical in the light of history), Admiral Mahan has clearly enough pointed out her material justification in entering the contest for interests, military, commercial, and colonial, which she deems need protection. She ought to be the best judge. I cannot altogether sympathize with her cry over German militarism in the light of the obvious fact that, on the seas, where she is invulnerable, as Germany is on land, her policy for many years has been to have more war vessels than any two nations could bring against her. She has not been a menace to the other great powers simply because of her strength.

Wm. E. Nies.

Living and victorious faith is that whereby Christ dwelleth in our hearts. But Christ will not dwell in our hearts, if we fill our hearts with things which He hates. Yet is there then no victory, nor real faith, when the world holds a struggle with us, sometimes overcoming us, sometimes overcome? In some things victory should be complete at once. Sins of infirmity there may be; sins against light there should not be. To do wilfully and knowingly what God hates, destroys faith, and hope, and love. But so that thou art fighting against thy besetting sin, if thou art conquering thyself, thou art still Christ's soldier, even though in thought, word, or deed, thou be, from time to time, in lesser things surprised. This, then, is matter of faith, that if we will, we can, by the grace of God, prevail over every temptation.—*Edward B. Pusey.*

ANOTHER REPLY TO THE GERMAN PROFESSORS

Canon Scott Holland Expresses Himself Forcibly

EFFECT OF THE WAR ON OXFORD AND CAMBRIDGE UNIVERSITIES

The Living Church News Bureau
London, October 13, 1914

THE widely circulated manifesto of certain prominent German Protestant professors and preachers with regard to the causes of the war from their point of view has drawn forth a crushing individual reply from Canon Scott Holland, Regius Professor of Divinity at Oxford, in the current number of his *Commonwealth*. The appeal of these Germans to those in other lands who with them pray for peace seems to Dr. Holland one of the "most pathetic utterances" which it has ever been his sorrow to listen to. First, they have been beguiled, he says, into believing a downright lie.

"They actually declare that Germany was not responsible for breaking the neutrality of Belgium. They imply that France had done it already. They might know that France absolutely stood by the neutrality. It is down in black and white in a formal and official pledge. They must know that Germany had for years intended to break it. That, too, is down in black and white. They must know that Germany proposed to us that she would break it. Do they deliberately close their ears and their eyes, these Christian theologians? They deliberately ignore the incident of the 'scrap of paper' and the fact that this violation of Belgian neutrality was the sole cause which compelled England to declare war. But the misery is," continues the Canon, "that they should be unconscious of the disastrous impotence of which their appeal is the confession. Germany, they plead, loves peace; they themselves desire nothing else. But why, then, have these peace lovers allowed their rulers to be what they are?

"Why have they tolerated the policy, the diplomacy, which has made Germany a byword in Europe? Why have they allowed militarism to create another Germany which is an ironical confutation of the Germany which they portray to us? Why does the German empire, as a fact, stand for war, and for nothing else? Why has its emperor been free to lead the mad race in armaments? Why is he the one enduring menace to the peace of Europe? Who is responsible for a Germany that has betrayed itself? What have the good, homely, kindly, quiethearted, devout Germans, whom we all know, been about, that they have let themselves be so belied?"

And then with reference to the gross perversion of the modern German mind by such abominable teaching as that of Treitschke and Bernhardi, our Oxford professor fairly rends these signatories of the manifesto with his fine sarcasm and scorn. Why is there not, he asks, an academic conscience in Germany which should dismiss this "hideous rhodomontade" to his proper place? How can it be that German professors can infect the universities with the "anthropological conception of life"? Have the Harnacks, the Kaftans, the Euckens, no part or lot in making the German mind? Are they left out of account? Talk of German culture! "Here is a doctrine of life which is destructive of the very elements of culture. It uses a tongue which is unintelligible to spiritual culture. It is on a lower level of thinking. It would be impossible for an educated man. A book like Bernhardi's could not live in a cultivated atmosphere. It is all so boyish in its self-assertion. It is not grown-up. It is like the swagger of a rather clever but very nasty hobbledehoy. It has no proportion, no delicacy, no perspective, no balance. Why is it allowed to dominate the official ruling mind of Germany? Who are responsible for this lapse of public conscience, for this low intellectual standard? Why have our great professors been thrust into a corner by this loud, pushing ruffianism? Why has Dr. Hyde so entirely displaced Mr. Jekyll? Let us imagine what would happen at Oxford if a lecturer were to indulge in the inflated and insolent Chauvinism of a teacher like Treitschke. The place would, surely, become impossible to him."

In conclusion, Professor Scott Holland wants Professor Eucken, instead of writing violent diatribes against our alliance with what he calls "Muscovite barbarism," to look at home, and explain this amazing impotence of the Germany that he speaks for, and this appalling manifestation of the Germany that he repudiates. It is rather staggering to him to find that these German professors can so easily pass over, as of no particular account, the deliberate and flagrant violation of the common law of nations on which the very existence of international peace depends. "We desire to retain," says Dr. Holland, "our established friendship with those men who represent all that is best in the German mind. But we must ask them to face facts, and to discard illusions."

Oxford University

In a special convocation of Oxford University last week, a letter was read from the chancellor of the University renominating the Very Rev. T. B. Strong, D.D., Dean of Christ Church, to be vice-chancellor for the ensuing year. The vice-chancellor made the customary speech reviewing the events of the past year. He said that since they last met the country had taken up arms against the one power in Europe with which the University had closest affinity. Cecil Rhodes had included Germans in his scheme; most colleges had received German Rhodes scholars; of later years Germans outside the Rhodes Trusts had come in increasing numbers to Oxford. They had welcomed them and loved them. At the last *Encœnia* the honorary degrees had included one German sovereign, a great German scholar, and the greatest living musician. Now they were at war, and were at war on such terms that it was difficult to see how a time of real friendship could ever come again. They were now engaged in a struggle for life and death with the German nation, and they could not doubt that they had right on their side. Since the war broke out everything at Oxford had been different, and nothing could be quite the same again. The schools were full of wounded men, the colleges depleted of their undergraduates, and their rooms in some colleges occupied by soldiers. The men had answered splendidly to the call of their country, and they could not have wished it otherwise. It had certainly been a matter of pride to see the long stream of men who came before the nominating board day after day last August. In conclusion, the vice-chancellor said he hoped that every able-bodied graduate would join the officers' training corps if not already a member. The drills would to some extent interfere with university studies and to a large extent with games, but he hoped that men reading for degrees would still be able to make good progress, and he counted confidently on the readiness of the undergraduates to forego their games. He hoped they would be able to attend lectures in their uniforms, and he proposed to recognize it as academic for all occasions in which he was concerned as vice-chancellor. They started their new year in conditions unlike any they had known, with much perplexity and anxieties of various kinds, but also, he thought, with good hope. It was their business to see the thing through, and, please God, they would.

Cambridge University

The vice-chancellor of Cambridge University, in the course of his review of the year, said that their part, while encouraging all of their students who were capable of doing so to serve their country, and while they surrendered to that service many valued teachers, was to prepare more men—especially in their medical schools—for rendering active help, and "to keep alive that fire of education, religion, learning, and research which will, in God's good time, outburn the flame of war." It was their plain duty to secure that those who have interrupted their university career for the sake of their country shall suffer the least possible amount of disadvantage thereby. The vice-chancellor would have further to ask for their coöperation in an effort which was being made to enable some of those Belgian students who in the course of their gallant resistance had been deprived of their whole academic equipment, to continue, in their midst and with the help of their libraries and teaching apparatus, the life of their own universities. This was an object which, he was confident, the senate would feel honored in supporting.

Fewer Undergraduates

It is stated that at present it is not possible to say exactly how many will be in residence at Cambridge as undergraduates, but it seems likely that most colleges will have about a third of their full complement. This number will be further decreased as time goes on. It has been calculated that not less than one thousand sets of lodgings will be empty. In consequence of Father Waggett, S.S.J.E., having left Cambridge to go as a chaplain with the army, he has been compelled to resign the office of Hulsean lecturer for 1914-15.

An Address to Bishop Hine

The Right Reverend Bishop Hine has been presented with the following address from the general committee of the U. M. C. A. on his retirement from the missionary diocese of North Rhodesia:

"To the Right Reverend Father in God, John Edward Hine, D.D., M.D., D.C.L.:

"We the president, vice-presidents, and members of the general committee of the Universities' Mission to Central Africa, wish to express to you and to put on record our deep admiration and our gratitude for the twenty-five years you have, with such devotion, spent in the service of the Mission. Your labors during these years, for bodies as well as souls, as priest, as Bishop, and as physician,

in the dioceses of Nyasaland and of Zanzibar, will always be thankfully remembered by all, Africans and Europeans, who have known you. In Rhodesia you have—under most trying conditions—cleared the ground and laid foundations which will prove of the highest value in the building up of the new diocese. The memory of your faith, your self-sacrifice, your patient courage and your physical endurance in the face of danger and of difficulty, will remain as an inspiration to all who follow you. We thank God for your life and ministry, and pray Him reward you by His grace and blessing, here and hereafter."

The New Dean of St. Albans

The Rev. George Wilfrid Blinkin, vicar of Hitchin, Hertfordshire, and prebendary of Lincoln, has been appointed Dean of St. Albans, the patronage being with the crown and the Bishop of St. Albans respectively. The new Dean was educated at Harrow and Trinity College, Cambridge, of which he has been scholar, chaplain, and fellow. He had a distinguished academic career, and has filled many offices at his university. Ordained in 1886, he was for some years examining chaplain to the late Bishop of Lincoln, Dr. King, and in 1902 was made a prebendary of Lincoln. Four years later he became vicar of Brading, Isle of Wight, and afterwards Rural Dean of East Wight. Last year he left Brading on his acceptance of the vicarage of Hitchin, and was also then appointed examining chaplain to the Bishop of St. Albans.

The Bishop of London has returned to his diocese after two months in camp as chaplain of the London Rifle Brigade.

J. G. Hall.

TRINITY CHURCH, NEW YORK, LOSES ITS SEXTON

Death of Wm. C. Broughton

MEMORIAL SERVICES FOR REV. DR. LUGSCHEIDER

New York Office of The Living Church
11 West 45th St.
New York, October 26, 1914

After a long and painful illness, William C. Broughton, for eighteen years sexton of old Trinity Church, died suddenly on Tuesday, October 20th. He was sixty-five years old, and a widely known figure in the financial section. Many Bishops and other clergy and thousands of worshippers and visitors from all parts of the country and abroad will remember him and his courteous ways, his quiet dignity and soldierly bearing. Vested in a verger's gown and bearing the mace, he long headed the great processions at Trinity Church on festival occasions, and escorted preachers to and from the pulpit.

The funeral service was held in old Trinity on Friday morning. Almost all the clergy in the great parish were in attendance, as well as former parochial clergy, clergy from the chapels, wardens, vestrymen, and a great number of parishioners and friends. The rector, the Rev. Dr. William T. Manning, and the Rev. Dr. John Mockridge, vicar of the parish church, officiated. The full choir was present and sang the choral parts, Dr. Victor Baier being at the organ. The interment was made the same afternoon in the family plot at Greenwood cemetery, Brooklyn, Dr. Manning officiating. Mr. Broughton is survived by his widow, three sons, and a daughter.

A Memorial Service

In St. Saviour's chapel of the Cathedral of St. John, on Friday evening, October 23rd, there was a memorial service for the Rev. Ferdinand Lugscheider, Mus. Doc., who died, as told in The Living Church, at Rotterdam on Thursday, August 27th. He was port chaplain at Ellis Island, and one of the clergy staff of the New York City Mission Society. Bishop Greer made an address. The Rev. Charles P. Tinker, superintendent of the mission society, and several of the clergy staff who were closely associated with Dr. Lugscheider and his work, paid eloquent tributes to the man and his remarkable efficiency.

The current number of its official organ, the *Mission News*, says of him:

"This remarkable clergyman had sought rest in Europe for the summer after many years of the most intensive labor among the host of immigrants arriving the past dozen years at the port of New York. He was returning home to his work after much anxiety in the war zone of Germany, but in Rotterdam his heart failed and in less than a week of illness he peacefully fell asleep, leaving behind him a brave wife and three lovable children.

"Remarking recently upon Dr. Lugscheider's exceptional talents as a linguist, by virtue of which he spoke fluently thirteen languages and dialects, a fellow missionary said: 'He always has to do ten men's work in this immigrant station because he can get such quick and close contact with every alien's need.'

"These timid, often frightened, bewildered strangers of many nations will for some time look in vain for so versatile and large-hearted a host.

"The British Consul General had, through the courtesy of our ever helpful superintendent of the Seamen's Church Institute, discovered Dr. Lugscheider's exceptional gifts and officially appointed him to be Great Britain's representative at Ellis Island. The City Mission has definite reasons for presenting its thanks to the English chaplain of seamen's work in Rotterdam for spiritual and practical attentions of the greatest value to our late chaplain and his afflicted family. And the whole Church will sustain a great bereavement in the passing of this loving-hearted, childlike, and able scholar whose modesty was as marked as his learning.

"The Commissioner of Immigration and the several missionaries at Ellis Island have recently taken steps to prepare a booklet of remembrance on this occasion, and a similar one of greater volume is being prepared by the clergy staff of the City Mission. They also held a memorial service, at which the Rev. Dr. Campbell of Kingsbridge made the address.

"Our friend's body was buried in the cemetery of the English church in Rotterdam, where the members and friends of the clergy staff of the City Mission Society of New York will erect a suitable monument."

Another Memorial Service

There will be a service in memory of the Rev. Joseph Peck Robinson, late headmaster of Trinity Chapel School, in Trinity chapel West Twenty-fifth street, on Monday morning, November 2nd, at nine. Addresses will be given by the Rev. Dr. Manning and the Rev. Dr. Mockridge.

On Monday, October 19th, in Holy Cross mission church, Avenue C and Fourth street, Sister Mary Angela was installed Mother Superior of the Community of St. John Baptist. Bishop Greer officiated.

Denominational Churches

Three large Presbyterian churches in Manhattan are reported to be without pastors—one of them for over two years! Another (Reformed) church recently built a $500,000 plant in Manhattan, expecting to sell their old property to help pay for the new church, etc. Not being able to sell on account of a reversionary clause, etc., they have just sold the new plant (at a loss of about $250,000) to a Presbyterian congregation.

Another sad case is that of the Madison avenue Reformed Church, at Fifty-seventh street and Madison avenue, which has property valued at $1,000,000, but on account of lack of members and small collections is unable to meet the interest charges on a mortgage of $250,000 placed two years ago. According to the information given to the trustees of the New York classis, or central organization, the church will cease to hold services in February next unless some way of getting money and members is devised. The church was formed in 1808. The death of its pastor, the Rev. Dr. A. E. Kittredge, and the removal of members to other churches are given as the cause of the church's plight.

A Unique Service

An intersting and somewhat unique service was held on the evening of St. Luke's Day, Sunday, October 18th, in Calvary Church. Special invitations were issued by the rector, wardens, and vestry to the physicians and nurses of the city, and they formed a large proportion of the thousand who were present. After a brief service, largely consisting of familiar hymns, Dr. Howard A Kelly, of Johns Hopkins Hospital, Baltimore, spoke upon "The Christian Physician." He was followed by Dr. William H. Jefferys, who emphasized the motives which underlie medical mission work, illustrating them from his own experiences in St. Luke's Hospital, Shanghai, China. The service proved a great success and was an inspiration and incentive to more consecrated service to all those who attended. The offering was given for the out-patient department of St. Luke's, Shanghai.

BIBLE IN NEW ZEALAND SCHOOLS

The New Zealand government has introduced into the House of Representatives of that colony a bill to provide for a referendum vote at the next Parliamentary election to determine whether the Bible shall be read in the public schools under the supervision of teachers, but without sectarian teaching, and whether provision shall be made during school hours for religious instruction by a minister or his substitute, to be chosen by the parent. If the bill, which has received the endorsement of the government, shall pass, it will be submitted to the voters at the next election and the result will be laid before Parliament at the opening session of 1915.

Some men will follow Christ on certain conditions—if He will not lead them through rough roads—if He will not enjoin them any painful tasks—if the sun and wind do not annoy them—if He will remit a part of His plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest I will go," whatever difficulties and dangers may be in the way.—*Richard Cecil.*

SUNDAY SCHOOL CENTENNIAL OBSERVED IN PHILADELPHIA

Celebrations in Christ Church and Church of Holy Apostles

CHURCH SCHOOL OF RELIGIOUS INSTRUCTION TO BE OPENED

The Living Church News Bureau
Philadelphia, October 26, 1914

THE meeting and teachers' institute of the Sunday school Association of the diocese was notable for the centennial service, the one hundredth anniversary of the founding of the first Sunday school in the United States. The service was held in old Christ Church on Monday morning, October 19th. The Holy Communion was celebrated by the Bishop of the diocese and an historical address made by the Rev. Louis C. Washburn, D.D. In the afternoon, at the Church of the Holy Apostles, there was a service of Intercession with an address by the Rt. Rev. Thomas J. Garland, D.D., Bishop Suffragan, after which the business meeting was held. The afternoon and evening were devoted to conferences and addresses. The Rev. Charles H. Boynton, Professor of Psychology at the General Theological Seminary, spoke about the Psychology of Child Life. Dr. Enoch W. Peason, Director of Music in the Philadelphia public schools, told the teachers and Sunday school workers what kind of music would be the most helpful for the child in the Sunday school. He criticized severely some of the songs in the present Sunday school hymnals and said that they were little less than sacriligious. He expressed surprise that the Church would allow them to be taught to her children. He made a plea for the higher type of music such as has been the custom of the Church to set forth. The right and wrong kind of Bible classes were discussed by Dr. Frank W. Lange, General Secretary of the Philadelphia School of the Bible. His subject was Organized Adult Bible classes. He referred to a report that a certain organized Bible class in this city is being used definitely for political purposes and that another class is teaching Russellism. The addresses at the evening services, at which Bishop Rhinelander presided, were made by the rector of the Church of the Holy Apostles, the Rev. George H. Toop, and the Rev. Charles S. Lewis, rector of St. Mary's Church, Burlington, N. J.

Diocesan School for Teachers

The Church School of Religious Instruction, under the auspices of the Diocesan Board of Religious Education, has issued its announcement of courses for the winter of 1914 and 1915. Two centers have been selected for the classes, which will meet on Wednesday evenings and Thursday afternoons. The evening classes will be held in the parish house of the Church of St. Jude and the Epiphany and the afternoon classes at the Church House. Other parts of the city are to be provided for as soon as there are a sufficient number of Sunday school workers who will register for instruction. The course follows that set forth as the Teacher Training Course of the General Board of Religious Education, and is divided into three years of work of forty hours a year. The Rev. Messrs. W. H. Burk, George L. Richardson, Llewellyn N. Caley, Joseph H. Earp, William J. Cox, James B. Halsey, George C. Foley, D.D., and A. R. Van Meter will be the instructors for the classes now formed.

Evangelistic Campaign

Preparation for the evangelistic campaign to be held in this city by "Billy" Sunday is now being made. Last Sunday about four hundred churches and twenty-eight centers gave their services over to the "Trail Hitters" from Wilkesbarre and Scranton. These "Trail Hitters" get their name from having been converted in the way peculiar to Mr. Sunday. These eight hundred men took charge of the services of the churches in squads of fours. Their purpose was to arouse enthusiasm in this city by reciting their experiences at the meetings held in Scranton last year. Mr. Sunday expects to be in this city some time in January and great preparations are being made for him. Committees from all the Christian bodies meet regularly; the clergy are circularized weekly and an earnest effort made to have all the congregations join in the effort. From our own Church the Rev. William R. Turner and the Rev. Floyd W. Tomkins, D.D., are on committees.

Anniversary Celebrated

The Church of St. Jude and the Nativity commemorated its seventieth anniversary last Sunday. The Rt. Rev. James H. Darlington, D.D., was the preacher in the morning. In the evening the Rev. Llewellyn N. Caley spoke on the history and work of the parish. This parish has done a large work under Mr. Caley during the last thirty years.

A feature of St. Stephen's services is the series of instructions

(Continued on page 901)

IMPROVEMENTS AT TRINITY CHURCH, CHICAGO

New Altar and Organ Now in Use

MANY DETAILS OF WORK IN CITY AND DIOCESE

The Living Church News Bureau
Chicago, October 26, 1914

THE Twentieth Sunday after Trinity, October 25th, was a day of special note in Trinity Church, as on that day the new altar was first used, and the rebuilt organ was also first heard during service. The music at the mid-day service was festal. Mr. Irving Hancock, organist and director, gave a recital on the organ at 4 P. M., which was followed by a vesper service at 4:30 o'clock. At the close of this service supper was served in the parish house, and the rector, the Rev. John M. McGann, gave an address on various matters of general importance and parochial interest. Invitations were sent broadcast to Trinity's parishioners, and the day was a joyful one in every way.

St. James' Church, Dundee

The fiftieth anniversary of St. James' Church, Dundee, was commemorated on Sunday, October 11, 1914, with early and late celebrations, the rector, the Rev. J. C. Ingham, being celebrant. The Rev. E. F. X. Cleveland, M.D., a retired clergyman, and resident in the parish as layman, deacon, and priest since 1864, gave an historical address at the 10:45 service. All of the services were largely attended, and many former communicants from away returned again to worship at St. James' altar. On Tuesday evening a banquet was served by the young women of the parish, at which speeches and letters by

ST. JAMES' CHURCH, DUNDEE, ILL.

former rectors and members were heard. Addresses were made by the rector, Dr. Cleveland, the Rev. F. E. Brandt of Aurora, a former rector, and Rev. J. M. Johnson of Elgin, Ill. The addresses by the laymen were of great interest to all. Mr. C. C. Wolaver, for twenty-four years worker in the Sunday school, gave a talk on his work. Mr. Wm. Bingham, clerk of the vestry, spoke on the duties of the layman. Mr. G. F. Arvedson, senior warden, and son of the Rev. Peter Arvedson, founder of the parish, gave a brief history of early events in the parish. Mrs. Peter Dupre, president of the Woman's Auxiliary and Woman's Guild, gave a list of the former presidents of those organizations and a sketch of their work.

One unique and interesting event was the address by Mr. Charles Blow, a member of the parish since its foundation, and a member of the first Confirmation class. Mr. Blow is in his ninety-fourth year and still attends the services of the church. This was Mr. Blow's maiden speech and would have been a credit to many a younger man.

Gratifying has been the prompt response to the invitations sent throughout the diocese on St. Luke's Day for members of the new Church School of Religious Instruction. The Rev. Frank E. Wilson, secretary of the school, received a good number of acceptances from the first mails of the current week, and more have been coming in with every mail delivery. The clergy generally preached on the theme of Religious Education on Sunday, St. Luke's Day, and the result has been very encouraging already.

The Chicago delegation to the Atlanta Brotherhood Convention occupied an entire Pullman car both ways, and greatly enjoyed the fellowship resulting. They took with them the entire mailing list of the Brotherhood's Chicago membership (about three hundred names), and sent from Atlanta to each member a post-card invitation to attend the post-convention meeting of the Chicago Local Assembly, at the Church of the Epiphany, scheduled for Tuesday evening, October 27th. The post-card included a cut of the Atlanta Convention headquarters.

The South Side parochial branches of the Woman's Auxiliary held their annual sectional conference at the Church of the Redeemer, Hyde Park, on the afternoon of Thursday, October 22nd. The rector of the parish gave a brief address of welcome, speaking of the parochial missions of November. He explained also part of the plan of the Church School of Religious Instruction, in its missionary courses, and introduced the speakers of the afternoon, who were Deaconess Goodwin, of the Church Missions House; Mrs. Hermon B. Butler,

the new diocesan president of the Auxiliary; Mrs. R. H. Lawrence, the new vice-president in charge of the South Side branches; and Mrs. J. H. Hopkins, former president of the diocesan branch. The meeting was unusually large and enthusiastic, over 150 delegates from twenty parishes and missions being present. The offering of the afternoon, about $32, was given to Deaconess Goodwin, for her work among college girls. Tea was served, Mrs. Courtenay Barber, president of the Redeemer branch, Mrs. Z. E. Martin, Mrs. W. B. Carpenter, Mrs. Arthur Dole, Mrs. Herman Seely, Mrs. Arthur Wyman, Mrs. H. E. Rice and Mrs. W. G. Rice serving as hostesses. Mrs. Anderson, the wife of the Bishop, and Mrs. O. V. Ward, one of the former diocesan presidents, were among the guests. A similar meeting was held at La Grange, in Emmanuel parish house, on October 15th, for the West Side and West Suburban Auxiliary branches. Mrs. Butler also addressed this meeting, which was a very large one, the attendance representing most of the invited branches. The La Grange meeting was a great success, in spite of severe rain.

"Tag Day" was observed again in Chicago on Monday, October 19th, with even larger donations than last year. The attempt made during the past year by a leading Chicago charity to raise its funds in some other way fell so far short of both anticipations and needs, that the return to "Tag Day" was hearty and enthusiastic. The two diocesan institutions which shared in the receipts were St. Mary's Mission House, for which over $1,400 was received, being the largest donation ever welcomed from this source by the Sisters at the Mission House, and St. Mary's Home for Girls, which received about $1,200, the same sum as that of last year. The Chicago Homes for Boys did not participate this year, because they are to have a big benefit later on, according to plans now being formed.

The new and splendid buildings to be occupied by the Chicago Homes for Boys, which have been a-building for some months past, are nearly ready for use, and in two or three weeks hence the boys will find themselves housed within their spacious shelter. The location is in Ravenswood, on the Northwest side, at the corner of California and Lawrence avenues. Fuller details of this large and promising enterprise will be in hand in a few weeks.

The Rev. Dr. James S. Stone, rector of St. James', has begun the publication of a monthly parish paper, called *St. James' Review*. The October edition is the first. Among the attractive features is the first of a series of articles from Dr. Stone's pen, on the early history of Chicago and of St. James'. According to this account, the first permanent settler in the region now occupied by Chicago was a negro of enterprise and education, from Santo Domingo, named Jean Baptiste Point de Saible. His cabin stood in 1779 within the precincts of what is now St. James' parish. He lived there seventeen years and became quite wealthy, his business being that of a supply agent, trading with the Indians and others. Another interesting chapter in this parish paper describes the congregation of Nestorians who have held service in the Syrian language, every Sunday afternoon, in St. James' parish house, for several years. They come from the western side of the Kurdistan mountains. A class in English has lately been started for them by the Rev. David C. Beatty, the curate at St. James', in the parish house, the class meeting Wednesday nights.

Unique and stimulating is the example set by the members of the Church of the Redeemer, Elgin (Rev. James Madison Johnson, rector), in the building of the enlarged parish house by volunteer labor on the part of the parishioners. Gangs of from eight to ten men have been working every available night, tearing out old partitions, taking up old flooring, excavating the basement, etc., all the work being done after business hours. Professional men, business men, and wage-earners have been working side by side, while the women of the parish provided coffee and sandwiches each night. It was found impossible to raise sufficient funds to pay others for doing all that was needed, when once the project of enlarging the parish house was launched, so the men of the congregation pitched in and have done it as volunteers. These improvements will provide this growing parish with a hall 66 x 26 feet, and with kitchen, dining and club rooms in the basement. The work has been kept up until 10:30 o'clock, night after night.

The opening meeting of the Men's Club of St. Martin's Church, Austin (Rev. R. H. F. Gairdner, rector), drew an attendance of 257, and the speaker at the next meeting, on October 29th, will be Dr. Jenkin Lloyd Jones, whose theme will be "The Call of the City." On Wednesday, there was a Harvest Home festival, the Rev. J. D. McLaughlan being the preacher. The Rev. George Gunnell, rector of Trinity Church, Toledo, will be the missioner at St. Martin's, from November 1st to 8th inclusive.

A large cross, lighted with electricity, has been placed at the entrance of Christ Church, Woodlawn, and has already attracted much attention from all kinds of passers-by. Two more young men from Christ Church have gone to college this fall, with the distinct intention of studying later for holy orders. The annual parish dinner lately given to the parish by the vestry and woman's guild was largely attended. The daily kindergarten and primary school held in the parish house is registering its largest enrollment this fall. Over fifty little ones are already in attendance.

ST. LUKE'S, EVANSTON, OPENED

IT is a tribute to the building committee of St. Luke's, Evanston, Ill. (Rev. George Craig Stewart, rector), as well as to the architect and general contractor, that the building was ready for the opening service according to schedule on "Inspection Day," Saturday, October 17th. The weather, which had been rainy throughout the week, changed on Saturday night and the whole of St. Luke's week has been ideal.

On Sunday morning at 11 o'clock the church was crowded, every seat being taken, besides every available space occupied with men and women, and about three hundred people turned away.

The Bishop of Chicago, accompanied by Dean Pardee as chaplain, and by crucifer and torch-bearers, was met at the door by the rector, wardens, and vestrymen, together with crucifer, torch-bearers, and acolytes, and the whole procession moved up the centre aisle intoning the Litany. The closing suffrages having been said by the Bishop, the procession of crucifers, choir, torch-bearers, acolytes, parochial clergy, and Bishop moved out of the chancel and about the church, chanting the proper psalms—120, 121, 122—while the Bishop blessed the building, stopping at each of the seven crosses of benediction. The Holy Eucharist then proceeded, with the rector as celebrant and the Bishop as preacher.

REV. GEO. C. STEWART
Rector of St. Luke's Church, Evanston, Ill.

THE "STEWART STUDY"
St. Luke's Church, Evanston, Ill. Rector's office and study (left); sanctuary of Lady Chapel (right).

The Bishop preached a strong sermon on the text: "Jesus Christ the same yesterday, to-day, and forever"; introducing his sermon with a hearty tribute to the work of the rector, vestry, and people of St. Luke's in bringing their building project to such a successful issue.

In the afternoon the church was crowded again when Bishop Toll, vested in cope and mitre, joined in the procession and preached upon the meaning and power of the living Church in our midst.

Seventy priests of the diocese of Chicago attended the service on Monday morning at 11 o'clock, commemorating the tenth anniversary of the rector of the parish. The spacious chancel was filled with choristers, acolytes, and clergy, numbering in all 125. The rector was celebrant, the curate, the Rev.

ST. LUKE'S CHURCH, EVANSTON. CLERESTORY VIEW

Joseph Lyons Meade, epistoler, and the Rev. Howard E. Ganster, formerly curate at St. Luke's and now rector of Christ Church, Waukegan, was gospeller. Dean Larrabee, of Nashotah House, preached an impressive sermon upon the distinctive work of the priesthood.

At the luncheon served by the Woman's Guild in the parish house to the visiting clergy and the rector's anniversary committee, Mr. Eben E. McLeod, chairman of this committee, presided, and after welcoming the guests, introduced the toastmaster, Mr. Chas. E. Field, also a member of the committee, who made a ringing speech upon the relation of the laity to the clergy, facetiously remarking that "this was the first occasion in his experience when the clergy present outnumbered the laity exactly 16 to 1. With characteristic grace he introduced the several speakers of the occasion, including Dean Larrabee, Dean Pardee, Bishop-elect Sumner, Dr. James S. Stone, the Rev. E. Reginald Williams of Milwaukee, and Mr. Horace J. Bridges of Chicago. In the evening of that day a beautiful reception was tendered to the rector and Mrs. Stewart at the Woman's Club, Evanston, the vestrymen's wives acting as the hostesses. At this time the Anniversary committee announced the gift from the parish to the rector of a beautiful new study, costing $2,500, which is to be known as the "Stewart Study," commemorating the tenth anniversary of the second rector of the parish.

ST. LUKE'S CHURCH, EVANSTON, ILL. LADY CHAPEL

The Rev. Dr. Wm. T. Manning, rector of Trinity parish, New York, was the preacher on Tuesday (religious education night). The church was crowded again, and Dr. Manning preached a strong, Churchly sermon on the relation of our young people to the Church.

On Wednesday evening (community night) the mayor and city council were present in seats reserved for them in the front of the church, and many of the Evanston ministers were also present with members of their congregations. Both St. Mark's and St. Luke's choirs were in the procession. Dean Marquis of Detroit preached to the great congregation a ringing sermon on "The Church and Social Service," a sermon which made a profound impression for its sanity and strength.

All the twenty-five parochial organizations were out in strength on Thursday evening (parish night), when Bishop Weller of Fond du Lac preached an eloquent sermon on "The Real Life of a Parish." The week closed with University Night, on Friday, when perhaps the largest congregation of the week listened to Bishop McCormick preach on the University motto, *"Quaecumque sunt vera."* The president of the university, together with the trustees and faculty, were in the procession, and occupied seats in the chancel. St. Luke's choir was assisted by the A Capella choir of the university, under the direction of Dean Peter C. Lutkin. The Seabury Society of College Churchmen, organized by St. Luke's, acted as ushers.

Great credit for the success of the week's services is due to the general committee of thirty men under the chairmanship of Mr. W. J. Gunthorp. The sub-committee on advertising prepared a beautiful 30-page programme, illustrated with cuts of the church and the clergy and of the various speakers, together with posters which were used throughout town and campus. The Hospitality committee managed the invitations, hundreds of them, with thoroughness and tact, met the speakers and guests at the trains, provided for their entertainment, and provided a large corps of ushers for each service. The Rector's Anniversary committee not only arranged for the luncheon and reception on Monday but also solicited the fund for the rector's anniversary gift. The open offerings for the week, amounting to about $800, which covers all expenses of the week besides providing a surplus, will be devoted to the general expense fund.

IN EVERY moment of our days, when once our hearts are yielded to His service, God is working in us and through us. Hitherto, perhaps, our little world has only been large enough to hold self and the present. But, gradually, through tender leadings and unfoldings, and, it may be, through pain and suffering, we come to learn life's lesson—that it is God's world, not ours; that our existence is not finished and rounded off here, but forms part of one vast scheme to which mind and heart and spirit expand and grow, while all the horizon round them grows and expands too, until it touches the shore of the illimitable future, and we become conscious that earth and heaven are not so far separated but that the first is but the vestibule of the second—imperfect, cloudy, full of broken fragments, but still part of the same Temple of God as that to which we shall pass in by and by.—*H. Bowman.*

ST. LUKE'S CHURCH, EVANSTON, ILL.
[View from northwest. Lady Chapel in foreground.]

DEATH OF BISHOP WEEKS

AFTER lying literally at the point of death for several weeks, and at the conclusion of an extended illness, the Bishop Coadjutor of Vermont, the Rt. Rev. William Farrar Weeks, D.D., passed to his rest on the morning of Friday, October 23rd, at eight o'clock, dying at his home in Rutland. Bishop Weeks was obliged to undergo a surgical operation last year, which was performed in Boston, and the hoped-for relief from the operation did not come. He continued to get gradually weaker until the end. Bishop Weeks' episcopate extended over a period of less than two years, and during most of that time he was unable to perform work of any sort.

William Farrar Weeks was born at St. Albans, Vt., February 22, 1859. He graduated from St. Albans' high school in the class of 1877, and from Williams College in 1881. Three years later his finished the course at the General Theological Seminary. He was ordained deacon at St. Albans' in 1884, and priest on the feast of St. Michael at St. Matthew's Church, Enosburgh Falls, in 1885. Bishop Weeks had spent his entire ministry in the diocese of Vermont. He had charge of the parish at Enosburgh from 1884 to 1889, and was rector of St. Thomas' Church, Brandon, for five years following this. He then went to Shelburne, where he was rector of Trinity parish. He was elected Bishop Coadjutor at Burlington November 13, 1912, and was consecrated on January 29, 1913, at Burlington. Bishop Weeks was a member of the Standing Committee of the diocese many years, and since 1905 its president until his election as Bishop. In June, 1913, he was given the degree of D.D., by Williams College, and also by the General Theological Seminary.

RT. REV. W. F. WEEKS, D.D.
Late Bishop Coadjutor of Vermont

Bishop Weeks is survived by his mother; his wife; two daughters, Miss Elizabeth Weeks, a graduate of Vassar College and now assistant librarian there, and Miss Margaret T. Weeks; two sons, R. Ellsworth Weeks, who was graduated with distinction at Williams College this year and is now in business in New York, and Walter S. Weeks of the University of Vermont; and five brothers, Joseph, Frank C., and Robert S. of Boston, Horace of Minneapolis, and Charles of Omaha, Neb. He was a son of the late Joseph Seelye Weeks. Mrs. Weeks, to whom Bishop Weeks was married in 1889, was Miss Mary De Forest Wead of Sheldon.

The funeral service was to be held at Trinity Church, Rutland, on Monday morning, with interment at Brandon.

THIS WORLD of ours is a happy world, so that God is our end, so that we can say to Him, "Thou art my God." Then everything takes new hues of joy and love. Our daily comforts have a soul in them, for they abound in thanksgiving; our daily infirmities or crosses have a special joy in them, because they are so tenderly fitted to us by the medicinal hand of our God; the commonest acts of life are full of deep interest, because their end is God; daily duties are daily joys, because they are something which God gives us to offer unto Him, to do our very best, in acknowledgment of His love. It is His earth we walk on; His air, we breathe; His sun, the emblem of His all-penetrating love, which gladdens us. Eternity! Yes, that too, is present to us, and is part of our joy on earth. God has given us faith to make our future home as certain to us, as this our spot of earth; and hope, to aspire strongly to it; and love, as a foretaste of the all-surrounding, ever-unfolding, Almighty love of our own God. —*Pusey.*

FIRST PROVINCE ORGANIZED

THE Primary Synod of the First Province, comprising the New England dioceses, was held in Christ Church, Springfield (Rev. Wm. Austin Smith, rector), Tuesday, Wednesday, and Thursday, October 20, 21, 22. The General Committee on arrangements consisted of Bishop Davies, Bishop Brewster, the Rev. George W. Davenport, and the Rev. Philip Schuyler.

The Synod opened with a meeting for organization Tuesday afternoon, when the Bishop of Connecticut was appointed temporary chairman and the Rev. Philip Schuyler temporary secretary. A constitution was then adopted and the following permanent officers elected:

Rt. Rev. William Lawrence, D.D., president; Rev. Philip Schuyler, secretary of the Synod; Rev. Ernest J. Dennen of Lynn, assistant secretary; Henry N. Levering of Taunton, Mass., treasurer.

Tuesday evening a general missionary service was held in Christ Church at which Bishop Davies gave an address of welcome, Bishop Lloyd gave a stirring address on Missions, and Rev. Arthur Sherman appealed for China missions, his subject being "The Awakening Orient."

On Wednesday the Rev. George W. Davenport, secretary of the First Department, gave a statement of the missionary situation. The selection of a provincial secrtary was the next matter brought up. Bishop Hall suggested that in view of the deficiency in the treasury of the Board of Missions the province should dispense with a secretary. This aroused much discussion, but Bishop Lloyd urged the Synod to continue the office and the delegates sustained his request.

Wednesday afternoon there was a most interesting report of the missionary work among the foreigners of New England. The Rev. A. W. Sundelof told of the work among the Swedes in Providence, Rev. R. K. Smith of Westfield of the work among the Bohemians, Rev. James Goodwin of the work among the Italians in Connecticut. Bishop Perry spoke of his interest in a Syrian colony in Pawtucket, Bishop Lawrence told of the work among the Italians in historic Christ Church, Boston, while Rev. E. T. Sullivan of Newton Center told of his experience in work among the Gypsies. Bishop Parker summed up the conference with a statement that the commission on missionary work among foreigners desires to impress upon all the importance of the foreign work, and the large foreign population in our midst, and to have a real knowledge of the different nationalities which the Church must care for.

The Church Club of Western Massachusetts entertained the Bishops and delegates at a dinner Wednesday evening. Mr. C. B. Roots of Northampton presided as toastmaster. The speakers were Rev. Lester Bradner, D.D., who gave an inspiring address on Religious Education, and Rt. Rev. William Lawrence, D.D., who gave a fine address touching on the work of a Provincial Synod, Social Service, and efficiency in the Church as helped by clerical pensions.

Religious education was made the topic of Thursday. The Rev. F. E. Seymour and Bishop Perry of Rhode Island were the speakers. The Bishop made a forceful plea for religious education in the colleges, and the need of men of courage, conviction, and reverence, above learning, has led them into the conscious presence of God to take the religious interest in the student. Bishop Parker and Prof. McDonald of Brown University took part in the interesting discussion. The Rev. C. C. Wilson of Burlington, Vermont, spoke on his Church Bible class in Vermont University.

Social Service was next taken up, and addresses were made by the Rev. C. C. Wilson and the Rev. F. M. Crouch, field secretary, who gave an inspiring address on the opportunities which lie before the province for Social Service work. Appeal was made by Bishop Brewster for contributions towards the $10,000 asked for by the Joint Commission. On motion of Bishop Codman of Maine a message

bearing the affection and prayerful sympathy of the Synod was sent to Bishop Weeks of Vermont, who was lying at the point of death, and the Synod was led in prayer by Bishop Lawrence for him.

An invitation from Bishop Parker was accepted to hold the 1915 meeting in Concord, N. H.

The Rev. Anson P. Stokes was elected as representative of the Synod to the General Board of Religious Education.

The Primary Synod was remarkable for the broad vision of service to the Church which its members revealed, and for the valuable character and high order of the papers and addresses given. Bishop Davies and the Church Club of the diocese were most hospitable and entertained the Bishops and delegates at the Hotel Kimball throughout the sessions of the Synod.

Elections and appointments were as follows:

Provincial Secretary, Rev. George W. Davenport.

Judges of the Court of Review: Rt. Rev. A. C. A. Hall, D.D., Rev. Alexander Mann, D.D., Rev. Samuel Hart, D.D., Rev. George Y. Bliss, Mr. Charles G. Saunders of Boston, Mr. E. C. Niles of Concord, and Judge C. C. Mumford of Providence.

The following standing committees were appointed:

Committee on Missions: Rt. Rev. Edward M. Parker, D.D., Rev. Thomas Burgess, Rev. C. J. Sniffen, Rev. A. M. Hilliker, Rev. T. F. Turner, Mr. Henry J. Ide, Mr. H. H. Hemenway.

Religious Education: Rt. Rev. Thomas F. Davies, D.D., Rev. Carlton P. Mills, Rev. J. S. Littell, D.D., Rev. Endicott Peabody, D.D., Rev. F. C. Seymour, Mr. R. H. Gardiner, Mr. H. E. Rees, and Professor W. MacDonald.

Committee on Social Service: Rt. Rev. Robert Codman, D.D., Rev. George L. Paine, C. C. Wilson, Malcolm Taylor, Mrs. R. A. Woods, Judge C. C. Mumford, Col. Stanhope E. Blunt, U. S. A., and Mrs. Frank A. Streeter of Concord.

The following message from the Primary Synod of the Province of New England was set forth to be read in the Churches:

"We, the Bishops, Priests, and Laymen, your representatives in the Primary Synod of the Province of New England, send you greetings. Grace be with you from our Master and only Saviour, Jesus Christ.

"The underlying and impelling motive of the work of our Province is the love of Christ, and unless that constraineth us to-day as it did the Apostles of old, we shall not successfully take up and carry on our share of the 'burden of the world's work,' the leadership in which the House of Bishops, in its recent Pastoral Letter, says 'is thrust into our hands.'

"We are living in a time of unprecedented crisis which calls for the loyalty and self-sacrifice of every Churchman. The significant fact now being pressed upon us is that civilization must fail if it be civilization without Christ.

"From the Orient comes the cry of spiritual and moral need. The ancient civilizations of the far East have come into intimate touch with the professedly Christian civilization of the West. The Church has already begun to do wonders there and she must not retract nor cease to go forward. Shall we in this most critical time allow the East to become a modern civilization without Christ?

"Four our own country we must not rest complacently on our name as a Christian nation, but insist that ours be a nation of Christians trained and disciplined in the knowledge and obedience of Christ.

"Our own New England is filled with homes, and abodes of wayfarers, where our Lord is unknown or forgotten. Shall New England become a civilization without Christ?

"We have scarcely begun to realize the presence of the vast numbers of foreign immigrants of various races throughout our seven dioceses. People severed from all that breathed of God and His Church in their homelands now cast adrift in a strange land unshepherded. Can we allow them to live without Christ?

"Again there is the problem of religious education. The spiritual and moral training of the child and the young man and woman is the only true foundation of education. Can we allow the education of New England to be education without Christ?

"And finally there is heard the call for social service. Must we let some of our best men and women spend their means and their zeal only in the many secular agencies for social uplift? Can social service be sound without Christ?

"To impress upon the Province of New England an abiding consciousness of these issues, a deeper sense of stewardship not merely of our money but of ourselves and of the ministrations of the Church for all peoples within our borders and throughout the world, is to fulfil the mission of the Church of Jesus Christ."

NEW ENGLAND PRIMARY SYNOD, SPRINGFIELD, MASS., OCTOBER 21
[Photo by Copeland & Dodge, Springfield.]

THE SCRAP HEAP

THERE IS A familiar story of an illustrious engineer, who, when visiting some mechanical works, was asked what he would like to see first. His reply was, "The scrap heap." And the story goes on to add that he found so much of interest there that he never saw the shops at all. There is also a story less well known, perhaps, of another engineer, who, emulating his great predecessor, asked an American engine builder the same favor. "Pray, pardon us," was the reply, "we keep the secret of our success to ourselves." Both stories illustrated admirably the fact that mechanical engineering has been thrashed out by step-by-step progress. Failures have taught men what to avoid, and the scrap heap is nothing but the living and speaking note-book of experiments. Every broken or futile part is a post labeled danger, and the multiplication of such posts on both sides of the road buoy out a passage along which the engineer may travel safely. It has often been suggested that some of our learned societies should persuade the authors of papers to give histories of failures instead of successes. Rarely, indeed, do we get anything of the kind; and if it were not for the reports of the chief engineers of insurance companies and official returns we should all be left in the dark as to the causes of failures.—*Scientific American.*

O GRIEVING HEART

Our Saviour wept, and when we weep
  He counts each bitter tear;—
If we look up we never fail
  To see Him standing near;
Our Saviour sorrowed—thus He knows
  The heartache that we feel;—
If we look up, some parting cloud
  Shall heaven's blue reveal.

Our Saviour, pitying, waits to bless
  The soul that looks to Him;
If we look down, no wonder that
  Our straining eyes grow dim;
No wonder if, in self absorbed,
  The shadows deeper grow,
That looking down and in, we find
  No solace for our woe.

If thou wouldst have thy darkened room
  At Bethany to-day,
Then strive thy broken heart to lift
  Although thou canst not pray;
Bring all thy weariness to Christ,
  Lean thou upon His breast,—
Behold His tender, loving glance,—
  Beholding shall be—rest.

HELEN ELIZABETH COOLIDGE.

THE FINANCIAL SIDE OF TITHING

By Thomas Kane

ARE there not practical financial and business reasons for the fact that tithing pays the tither in temporal prosperity? We all understand and are influenced by illustrations more than by arguments. Also we remember them longer.

Is not the following an almost exact illustration of the relation we occupy toward our Heavenly Father in the matter of what we call our worldly possessions?

Suppose my banker lends me $5,000 on condition that I pay him every year ten per cent. of all the profits I make by the use of it. Not ten per cent. of the capital, which would be $500, but ten per cent. of the profits, whether they be little or much. If I make $500, I would owe my banker $50. If I make $1,000, I would owe him $100. If he should lend me $10,000 and I make $2,000 by the use of it, I would owe him $200. The same proportion of course would hold for larger or smaller profits on the borrowed capital.

Suppose my banker had a large number of people at work for him, people I know, or know of, and I also know how faithfully they serve him. Suppose these people are dependent for their support, their daily bread, upon the wages they receive from the banker or through his agents. Suppose that besides these workers for the banker there are many sick people, poor people, and people in distress in all of whose welfare and happiness he is deeply interested.

Suppose my banker tells me that while he continues to lend me the principal, I need not pay the ten per cen. of the profits I make on the loan directly to him at the bank, but give it to the people I know or know of, who are at work for him, not forgetting to give a liberal portion to poor, sick, or distressed people who need help.

Suppose he tells me to use my own best judgment in giving the money I owe to him where I think it will do the most good.

Suppose, further, that he requires that I keep an account of what I give to these different people and causes in which he is interested, so as to be sure that I am paying the ten per cent I owe to him from year to year.

Suppose my banker learns that I am wisely using the ten per cent., his share of the profits I make on the capital he furnishes me; that I am using good judgment in distributing it among his workers who have no other means of support; and that I am helping to make comfortable and happy those poor and less fortunate people in whom he is interested; is it not reasonable to suppose that he would be willing to lend me more capital on the same terms?

Now is there anything unreasonable or hard to understand in this illustration? Does it not almost exactly illustrate God's method of dealing with us in His law of the tithe? If it does, is there anything surprising, anything unnatural, in the amply demonstrated fact that tithing pays the tither in temporal prosperity? Would it not be unnatural if the results were otherwise?

Again I ask, is not the above illustration fair? Does not God furnish us with all the capital we have; be it brains, money, physical strength; in short, everything by the use of which we can make money? All He asks is that we recognize in a practical way His ownership of our working capital, whatever it may be, by contributing ten per cent. of whatever we make by the use of it to the world's betterment; in other words, to the building up of Christ's Kingdom in the earth, using our own best judgment as faithful stewards in the selection of objects where our gifts will do the most good.

The illustration is equally pertinent if, instead of using my individual judgment in selecting the objects and persons to whom I give my banker's share of the profits, I join with others to whom He has loaned working capital on the same terms, and, after taking counsel together, we agree to combine what we owe and give it to such persons and objects as in our united judgment would most please our banker. This is precisely what we do in the churches of which we are members.

While there is left in you a trace of ill-temper, or of vanity, of pride, or of selfishness; while there is left in you a single sin, or germ of sin, you must not rest from the battle. God does not require from you to be sinless when you come before Him, but He does require you to be unceasing in your perseverance. He does not require that you shall never have fallen: but He does require unwearied efforts. He does not require you to win, but He does require you to fight.—*Frederick Temple.*

"AND I WAS AFRAID"

A MEDITATION

By the Rev. Percy Olton

THE significance of the Parable lies in its application of man's relationship to the life which surrounds him—that vast, unexplored region, of which so many of us are afraid. For it may be said with truthfulness that more are afraid to live than to die. Life is so big, so terrific, so overpowering, and we are so insignificant that we are afraid to commit ourselves to it unreservedly. When we shall stand in the power and strength of the life beyond, our chief regret on looking back over our mortal existence possibly will be of the fear which robbed us of so much of the richness and fulness of those days. The confession will be made in surprise and sadness, "And I was afraid."

In this Parable the Master gives us the attitude which we must take towards life. Life must be tested. The great souls are those who test life, reaching down into its depths, exploring its heights, never content with their present knowledge about life, or their present possession of life. Their one desire is to live—to live truly, completely, in every part of their being. They are the ones who blaze the way for mankind, who are not afraid to live out every experience and test every new power. This desire to live brings suffering, isolation, misunderstanding, oftentimes the cross. But it brings also immortality, the life eternal. They become masters of life; they are removed far above the accidents of time and place, or the fortunes of men; they alone truly live, and even death but brings them a larger life.

The majority of us live on the fringe of life, making weak, timid efforts to penetrate deeper into its mystery, but drawing back, fearful lest we be swallowed up by the greatness of the life we seek.

We are afraid, afraid of too much life, that life which sweeps and surges all around us. The windows of our soul are shuttered and barred, we are content with the few rays of light which find their way inside. And meanwhile the great Master of Life stands beside us and says, "Be not afraid. Commit yourself unreservedly to life. Test it to the uttermost. So shall you possess life in its fulness."

Our comfort will be disturbed; the easy-going, self-centered life will be broken into; we may even have to recognize some great truth which we have shrunk from accepting. It may mean the cutting loose from a quiet anchorage and sailing forth with faith in God and the future; but it is the only way to live, it is the only way to gain the life eternal.

SUNDAY SCHOOL CENTENNIAL OBSERVED IN PHILADELPHIA

(*Continued from page* 896)

given by the rector, the Rev. Carl E. Grammer, every Sunday afternoon in the church. This winter he has chosen for his subject, "The Gospel Behind the Gospel." As he announces, "The Gospels, like the historical books of the Old Testament, embody older oral and written sources, which reflect the earliest impression that Jesus' personality and words made upon the minds of His followers." He expects to deliver a course of lectures on "The Life, Work, and Fundamental Teachings of Jesus as they can be traced in the Primitive Gospel." Each year large crowds attend these services.

Course of Lectures

Sunday last was appointed for special sermons on kindness to animals and to children, and has been designated as Humane Sunday. Several of our clergy announced that they would preach on the subject. At the last meeting of the Clerical Brotherhood the Bishop Suffragan commended this subject to the clergy.

Special Sermons on Kindness

On Thursday evening the new organ in the Church of St. Barnabas was formally opened. A recital was given by Mr. John McE. Ward, president of the American Organ Players' Club. The organ was built at a cost of $3,500.

New Organ at St. Barnabas'

At the meeting of the board on Tuesday, October 20th, the Rev. G. C. F. Bratenahl, D.D., was elected to the superintendency of the City Mission to succeed the Rev. Herman L. Duhring, D.D., who resigned the office last April. Dr. Bratenahl has not signified his acceptance.

In the night of distress, feel after somewhat which may quiet and stay thy heart till the next springing of the day. The sun will arise, which will scatter the clouds. And in the day of His power thou wilt find strength to walk with Him; yea, in the day of thy weakness His grace will be sufficient for thee.—*Isaac Penington.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

DEAN SUMNER'S REMOVAL FROM CHICAGO

THE removal of Dean Sumner from Chicago will be a distinct loss to that city. Few men have made larger or more effective contributions to the solution of difficult civic problems than has he. He has been one of the most efficient representatives of the Churchman contributing largely and effectively to public affairs. I say it with regret, that the activities of the clergy in public life are all too frequently characterized by emotion rather than calm, deliberate, persistent, and intelligent coöperative effort. While the Dean has never hesitated to play the role of the prophet, and where necessary the role of the critic, nevertheless his most substantial contribution has been along constructive lines as a member of the school board, as chairman of the vice commission, and above all, as a parish priest; for after all, the opportunities of the parish priest for real social service are practically unlimited, not only in the direction of carrying out the injunctions of St. James, but in promoting sound public sentiment in favor of real social justice.

The Dean will find a splendid field for his civic leadership in his new diocese. The problems there are very different from those of the congested sections of Chicago, where he has been working so faithfully, but they are real and pressing and call for just such abilities as he has manifested in the past.

REPORT OF GEORGIA COMMISSION

The Georgia Social Service Commission in its report declared:

"The whole Christian world is at present seeking to express its faith in the Lord of all life who went about doing good, by reaching out loving hearts and hands in deeds of practical helpfulness. It is our duty to use this new vision and these aroused energies and direct them in proper channels. We must see to it that as many as possible find their inspiration, not in a bare humanitarian philosophy, but in a living faith in a risen and living Lord. We must remind our workers that even as 'faith without works is dead,' so a zeal for works that is not founded on the faith and love of Jesus Christ and fed by constant prayer, worship, and sacraments will be quickly exhausted.

"In conclusion, we urge the clergy to present this phase of the Christian life to their people in due proportion, and to try also to provide some proper outlet for their faith and zeal in practical works of love and mercy for the uplift of their fellow men. The lukewarmness of many is due to the lack of a definite task, and such tasks may be found both in the doing of the charitable work in our own parishes and by bringing the influence and energy of Churchmen and Churchwomen to bear on the pressing problems of every community. We cannot afford, especially in the small towns, to stand aloof from the practical work of Christian citizenship, and would urge our ministry to take part therein."

UNEMPLOYMENT TREATED IN NEWARK

Last year Mr. Robert Flemming of Jersey City, now a member of the Commission on Social Service of the diocese of Newark, drew up a bill which was introduced at Trenton, providing for the creation of State Employment Bureaus. While this does not solve the problem of unemployment, it is pretty well agreed among experts that it is a necessary first step. The bill failed to pass, partly because it was introduced so late in the legislative session that there was no time for its proper consideration.

In a recent statement to the clergy, the Commission said:

"Unemployment entails so much suffering that we are taking the matter up again this year. Many people fear that the situation this winter will be as bad, if not worse, than it was last year. Can you give us any information about the situation in your community? Can you find out from any employers of labor how many applicants for work they have turned away the past month? Is this number as large or larger than that for the corresponding month last year? How about applications for relief due to unemployment? Have you any reliable data that you could give on this point?"

WOMAN'S DRESS INDUSTRY IN NEW YORK

"Conciliation, Arbitration, and Sanitation in the Dress and Waist Industry of New York City" forms the subject of a recent report of the Federal Bureau of Labor Statistics. It deals at length and in detail with the strikes in that industry and the efforts made to bring about a closer and more effective relationship between employers and employees. The volume contains a study of the dress and waist industry for the purpose of industrial education and is full of suggestive material. According to the census of 1910 there were 2,995 establishments in the women's clothing industry in New York City, employing 94,258 wage earners and having a total output of $266,477,000. But 16 per cent. of those employed in the industry were male and over 56 per cent. were Hebrews.

RECREATION SURVEY IN MILWAUKEE

"Amusements and Recreation in Milwaukee" is an attractive bulletin isued by the Milwaukee City Club. The purpose of this survey is described to be "to secure a bird's-eye view of the recreation problem in Milwaukee, to ascertain the social and moral results of the activities which occupy the leisure of the people, particularly of the young people, and to map out the measures which should be taken to make these activities more wholesome, more productive of civic righteousness, and more joyful."

The President of the City Club is Frederic Cook Morehouse, editor of THE LIVING CHURCH.

VALUE OF MOTHERS' PENSIONS

In making a report of progress to the Chicago Council committee on crime, Professor Robert H. Gault, editor of the *Journal of Criminal Law and Criminology,* made the point in relating certain investigations that he had under way, that in many cases in Chicago in which the mothers' pension has been judiciously applied there had been a distinct tendency toward the correction of juvenile delinquency in the home. This he said was due to the fact that the mothers are enabled by reason of the pension to remain in their homes and to take care of their children. This, however, was only a report of progress.

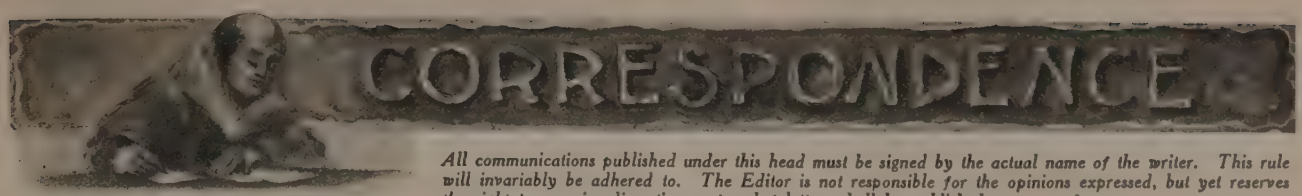
IN THE DIOCESE OF WASHINGTON

Social service work in the diocese of Washington is under the general management of the Board of Social Service created under the canons of the diocese, and entrusted with large powers for the maintenance of social service undertakings within the borders of the diocese. It is also authorized to work in coöperation with the Provincial and General Social Service Boards, as well as in coöperation with recognized social agencies in the District of Columbia.

SUNDAY SCHOOL CLASS FOR INCORRIGIBLES

A Sunday school class for incorrigibles has been organized in Kokomo, Indiana. The wife of a local physician received permission from the superintendent of police to organize the boys brought into court for various small offenses into a Sunday school class. The boys are paroled in her care every Sunday afternoon. If they fail to attend or cause any trouble in the class, they are returned at once to the court.

A METHODIST CONFERENCE in Illinois has voted to give union labor preference in printing matters as a result of a speech made by the Rev. Harry F. Ward, the national secretary of the Methodist Social Service Commission. In advocating this course Mr. Ward said: "I stand for the right of the union employee to receive preference over the non-union man even in an open shop. Who made it possible to have the present scale of wages and the reduced hours? Organized labor won this victory and ought to be recognized by our publishing house."



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CLERGY INSURANCE

To the Editor of The Living Church:

THERE appeared in two Chicago papers recently an account of the presentation of a life insurance policy for $5,000 to the Rev. Herbert W. Prince, rector of the Church of the Epiphany by the members of the Social Club of that congregation. Mr. Marshall D. Talcott, president of the club, conceived the plan to lift a great burden from the shoulders of Mr. Prince, as one paper expressed it, by the club assuming the cost of the policy and the premiums, this incurring the expenditure for the members of less than a cent a week.

The tragic death of the Rev. William White Wilson, late rector of St. Mark's Church, Chicago, who was accidentally killed a short time before, leaving his family unprovided for, moved Mr. Talcott to make this wise provision for Mr. Prince. A similar tragedy recently occurred affecting the interests of St. Matthew's Church, Kenosha, Wis. The Rev. H. G. Buisch, having accepted the position of curate, was preparing to begin his work in this field when he was seized with typhoid fever and died, leaving his family in extremely limited circumstances. Two years ago THE LIVING CHURCH published a communication from the writer on Clergy Insurance, which may be of present interest, possibly enlisting a more general participation by the laity in constructive clergy relief.

NELSON A. PENNOYER.

Pennoyer Sanitarium, Kenosha, Wis., October 22, 1914.

"DOLLAR CHRISTMAS FUND" FOR HOMELESS BELGIANS

To the Editor of The Living Church:

IN view of the countless appeals both national and local which have been made to American sympathy in behalf of the victims of the war, one can only plead the immeasurable extent and pathos of the Belgian tragedy to warrant the addition of still another to the list. And the poignant sorrow of the situation is not lessened by the thought that the sum total of all the funds collected here and in Europe can only in a very small part—so vast and increasing is the need—assuage the sufferings of Belgium's unhappy people, while no money contribution whatever can atone for the loss of Louvain and a score of fair Belgian cities lately radiant with the splendor and glory of centuries.

The Dollar Christmas Fund in behalf of which I appeal as Treasurer, is a cause which should find a warm response in the hearts of all Americans doubly blessed in their isolation and detachment from the vortex of horrors and bloodshed and agony of the battlefields in Europe. It is an effort organized with the approval and support of some of our most respected and representative citizens, to capitalize a portion of our Christmas bounty and good will in behalf of the most afflicted and destitute of Belgium's stricken population, the Committee including Prof. Henry Fairfield Osborn, Melville E. Stone, Col. George T. Harvey, Geo. T. Wilson, and Dr. Wm. T. Hornady. No matter how numerous and insistent the appeals for aid, Americans, I feel sure, will not refuse to subscribe to a Fund which will help during the Christmas season to spread a ray of sunshine over the homeless refugees of a storm-tossed country. This Dollar Christmas Fund appeals to one and all irrespective of creed or race, and more especially to those who have not yet contributed to any existing fund. It is in complete sympathy with every other appeal in behalf of Belgian refugees, and differs from other appeals only in the sense that the total sum received will be forwarded as a special Christmas contribution from the people of this country to the destitute people of Belgium, an expression of sympathy with sorrow from one people to another, and a tangible proof that Christmas goodwill, even in these days of strife and bloodshed, has not disappeared from the earth.

It is estimated that close upon two million people, with breaking hearts, have fled from their country, leaving shattered homes and hopes behind. The flight of the innocent, the unfortunate, the women and children, the aged and helpless, from their Fatherland, presents one of the most agonizing and appalling pictures of human misery in the annals of history ancient or modern. Tens of thousands have already found a home in England, other thousands are in Holland, and still other unnumbered thousands are wandering in France. The record of misery compiled from imperfect statistical information is still far from complete, but it may be said with absolute truth that despite all governmental assistance and private charity in Europe, there are still many thousands of families in actual want. And the number tends rather to increase than diminish. It is for these distressed ones we make special appeal to one and all to send a dollar—more if you can—as a special Christmas gift from America. Such a gift will surely be remembered by the beneficiaries long after the war has ceased, and no man's Thanksgiving or Christmas Day will be the less happy because in some cases the gift may entail some measure of personal sacrifice.

In England a similar fund, called "The Shilling Christmas Fund," has been started. Lord Burnham is the president and he has cabled that the "conditions of want are unspeakable." All the money collected here, as in England, will be presented at Christmas, and will be applied for purposes of relief in the way of food and shelter after consultation with the officials of the Belgian Government. We hope with your aid to remember every distressed Belgian man and woman, not forgetting the fatherless babes—"The Orphans of War." I repeat, therefore, with great earnestness, Send along your dollar bill—and send more if you can! All contributions should be addressed to the treasurer and each will be promptly acknowledged.

Any friends willing to collect subscriptions are invited to apply for authorized "Dollar Christmas Fund" collecting card to the Honorary Secretary, Percy Bullen, 66 Broadway, New York City.

Yours truly, HENRY CLEWS,

Treasurer, Dollar Christmas Fund for Homless Belgians.

Broad street, New York.

"WOMEN'S"

To the Editor of The Living Church:

REFERRING to page 829 of your issue of 17th instant—and, I regret to say, many parish papers, etc.—why cannot, and why should not, the word *women's* be, invariably, substituted for *ladies'*, etc.? Are not all the women—"high and low, rich and poor"—of the parish wanted in the guild, to work "one with another"; or are only *ladies* asked to join?

If "Ladies' Guild" is right, why not "Gentlemen's" instead of "Men's Guild"?

Or is it that all men, but only select women, of our parishes are wanted for guild work? WM. STANTON MACOMB.

256 S. 38th St., W. Philadelphia, Pa.

PRAYER BOOK REVISION

To the Editor of The Living Church:

IF we are going to have Prayer Book revision, and (I hope) a reasonable anointing office and an improvement on the Office for the Visitation of the Sick (the present one is indeed a "visitation" and may well precede the Burial Office), I wonder if we could have a few other changes to enable us to pray, like the Bible folks, for our bodily health. Could not there be some change in the prayers for the sick (to be used in church), so that health could be asked for just a trifle more strongly? The present ones give such a helpless feeling, as though one were scarcely asking for anything. King David, though an example of resignation *after* his son's death, prayed strongly for the child's recovery while it lived. Could we not do that at least for the young and needed? The Roman form of asking for "a speedy recovery or a happy death" is more definite, and I know of one case where a Roman rector said for his sick sexton in church, "that he may be spared to us." And he was. Might the collect for St. Luke's Day be altered so as to ask for the healing of bodies as well as of souls (making it fit in so well with the first lesson from Ecclesiasticus)?

Could we also have, I wonder, in the Prayer for the Church Militant, an insertion like this: "to the punishment of wickedness and vice and to the maintenance of Thy true religion and virtue, and of order and peace amongst nations"?

Could there be a substitution in the Baptismal Offices and the Catechism of some such expression as "come into the world with a nature inclined to sin" for "are conceived and born in sin" (which phrase leads I *know* to misunderstanding); and could we have that dreadful expression "children of wrath" not used for our innocent babies fresh from the Creator's hand?

Could it be made a little more clear, rubrically, that the prayers following "We humbly beseech Thee, O Father" in the Litany are not to be used when that Office directly precedes Holy Communion? It takes a very careful study of the rubrics to bring out that fact at present.

I, for one, hope to keep the *Gloria in Excelsis* in its present place; I can't feel it appropriate early in the service, no matter if it is ancient. I love it where it is.

MARY MCENNERY EHRHARD.

SERVIAN AND RUSSIAN CHURCHES

To the Editor of The Living Church:

PERMIT me to inform my friends who read your live Church columns, that I am now in the West with the Church of the Great Pacific Coast, my address for mail until February being 1370 Sacramento street, San Francisco, Cal. The appeals sent me from the Balkan State countries, and from Serb communities in Austria and in Hungary, are now referred to a special committee for the aid of the Servian destitute sufferers, of which committee the Rt. Rev. Dr. Darlington, the Bishop of Harrisburg, is chairman. Among other patrons of this committee are the Rt. Rev. C. S. Burch, Suffragan to the Bishop of New York, and for the West, the Rt. Rev. Dr. Olmsted, the Bishop of Colorado. Those in the great eastern metropolis and vicinity who may be interested in this particular work of relief may apply to these gentlemen, members of this committee in their midst: the Rev. Arthur Lowndes, D.D., of New York City, and the Rev. T. J. Lacey, Ph.D., of Brooklyn.

It is well to remember these facts: the Red Cross does not, nor intends to, nor is able to, reach the inhabitants of the provinces which suffer most from the effects of war. That the Red Cross has a tendency of becoming a privileged bureaucracy, is another fact. Finally, and not least important, is the fact that the Roman Church, also Baptists and Congregationalists, are opening a way of sympathy with the Serb inhabitants, and which should in my opinion be offset by aid for her children by the mother Church, if we are to preserve the integrity of the historic Church and orthodoxy; but this much needed aid as yet is only in the process of being formed, and it is greatly desired it be forthcoming soon and offered from this sister Church.

While I write this, allow me to pen thereto the following P. S., which also is of interest to the Church at large. About seven years ago I had the honor of introducing to your readers the Most Rev. Dr. Platon, Russian Archbishop for North America. To-day I can inform you of the appointment to this vacancy (since the departure of Archbishop Platon) of Archbishop Eudokimos (Eudokim), who was for four years at the head of the Church Academy of the Province of Moscow, after which he became Suffragan to the Bishop of Tula (European Russia), where he labored for five years previous to his present elevation,

Anxiously, your little brother in Christ,

San Francisco, Calif., October 20, 1914. SEBASTIAN (DABOVITCH), *Serb-American Archimandrite.*

(Volunteer in the Balkan War of 1912-13.)

"THE SOCIAL ASPECTS OF FOREIGN MISSIONS"

To the Editor of The Living Church:

I AM very sorry that in the review of President Faunce's *Social Aspects of Foreign Missions*, published in your issue of October 17th, the reviewer failed to mention the fact, that that book is only one of many that we are bringing out for this year's course on "The Social Results of Missions."

The remark in the review referred to, "It does seem as though the Educational Department was making a glaring mistake in not providing its own literature for its classes," might leave the impression that from this office nothing was sent out but President Faunce's book. As a matter of fact, with the book always goes a book of *Suggestions to Teachers*, to say nothing of books for collateral reading, such as Dean Church's lectures on the gifts of civilization, and another volume wherein is treated exclusively the Church's own point of view and work.

I shall be very glad to lay before any Churchman the course that we are recommending this year, and feel confident that after he has looked it over he will state that the impression left by the review does not present the policy of this department of the Board.

Very truly yours,

New York, October 19. ARTHUR R. GRAY.

TOWARD HEREAFTER-GLOW

Wouldst see starset o'er Monte Rosa—go
While lucent emerald with dark sapphire blends,
Fusing with golden shadow of gold, where ends
The western wanness left by afterglow.
Beneath the sapphire, and above the gold,
Pace the two stars—a lesser and a great;
The greater follows, glowing and elate;
The lesser, first to vanish in night's fold.
Symbols of that which sometime passeth here,
When, in the wake of splendid effort, pace
Brighter and larger deeds, of higher sphere—
To meet in Heaven's glory—face to face.
Beholding which, 'twere life, not death to fear—
Lest by dead lives we miss Perfection's grace!

ALICE N. SPICER.

REMEMBER that everybody's business in the social system is to be agreeable.—*Dickens.*

LITERARY

ANGLO-ROMAN CONTROVERSY

Studies in the Roman Controversy. By the Rev. H. J. Clayton, Special Lecturer to the Central Church Committee. The Young Churchman Company, Milwaukee. Price $1.00.

Romanism in the Light of History. By Randolph H. McKim, D.D., LL.D., D.C.L., Rector of the Church of the Epiphany, Washington. G. P. Putnam's Sons, New York and London. 1914.

Both these books contain lectures on important points in Roman controversy. They are intended for popular use, are chiefly valuable for the quotations they contain, and summarize usefully the scriptural and patristic witness against the more salient Roman pretensions.

The English lectures of Mr. Clayton are agreeably written and conveniently muster the chief facts bearing on the contentions of the Church of Rome against the Church of England. Like many English writers, Mr. Clayton is disposed to overpress the argument from "continuity", and sometimes to assume that, if it can be shown that in any particular Rome is wrong, it inevitably follows that England is altogether right. A positive view of English Catholicism is implied rather than stated.

Dr. McKim's book contains papers written at various times during the past thirty-five years in reply to Roman presentations, and misrepresentations, of certain facts. They are striking examples of effective retort. There are times when it is necessary to say, "You're another" and hit back! That is precisely what Dr. McKim has done. He has collected the biggest missiles he can find in the Bible and the Fathers, and has hurled them straight at assailants, giving effective answers to such statements and attacks as he had to meet. Many would not choose the form he adopts, for example, in his Open Letter to Pope Leo XIII; but the substance of his criticism is just, and the vehemence and directness of his utterance such as are often needed. The book has had its uses in pamphlet controversy, though it fails to realize the aim expressed in its title. It does not exhibit Romanism in the light of history; at best it throws side-lights of history on certain of the Roman claims.

In various ways it bears marks of having been written years ago. No great historian of to-day questions the work and death of St. Peter in Rome; none ascribes the development of the papacy merely to schemes of ambitious popes. The judgments of historical criticism are broad and kindly judgments, never identical with partisan verdicts, always showing that discrimination and sympathy are interchangeable terms. In dealing with Roman Catholicism, history shows that the Roman Church was born great, its apostolic heritage and imperial opportunities being in the early days well used; that she achieved greatness, sometimes by unscrupulous, more often by justifiable, methods; that she had greatness thrust upon her by the complex needs of western States and Churches. In spite of blots and blemishes, more obvious than in any other Church in Christendom, she used her inherited and acquired power for the furtherance of the general good of the Church quite as often as for mere self-aggrandisement. The critic, trained under the mellowing influences of thorough historical study, will never fail to give ungrudging recognition to all the greatness and goodness, past and present, in the Churches of the Roman obedience, notwithstanding the necessity of making direct and piercing thrusts at Rome's newly-devised dogmas and the worldliness underlying her Petrine presumptions. Criticisms of detail, if it be true, will clearly imply the whole of an historical context.

Protestant criticism moreover is bound to exhibit Protestantism as a positive presentation of the Christian religion. Dr. McKim recognizes this. He says emphatically, "Protestantism is not a mere series of negations," but a "bearing witness for the truth". He makes no pharisaical assumption of Protestant perfection. "Grave indeed are the imperfections of our Protestant churches; much have they yet to learn; much also, it may be, to unlearn; much of failure and of unfaithfulness to confess in dust and ashes before God." There is good hope for us when we sound that penitential note. But it cannot be said that the three papers on Protestant Principles give a satisfying statement of the bases of Christianity. The one principle that emerges clearly into light is Chillingworth's "Bible and Bible only, the religion of Protestants". The conception scarcely allows for Christ and Christ only as the religion of Christians; its implied view of human duty is that of a truth-seeker puzzling over the pages of a mystifying volume, mystifying in spite of assertions that its "testimony is so plain that a wayfaring man, though a fool, need not err therein"; it seems unconscious of the modern knowledge which more fully relates the Bible to its context in history and in science. In his attack on "traditions of men," Dr. McKim fails to see that the New Testament only has value as embodying the traditions of apostolic men in the clearest form; and, like many an anti-traditionalist, he never hesitates to use tradition to support his own principles, nor to quote traditions of men he approves to confute other traditions of men he dislikes. He is quite right in so doing. The traditions of Pius IX, for example, are unsatisfactory. It is legitimate to quote against them not only the traditions of St. Paul and St. John embodied in Scripture, but also traditions of St. Augustine and St.

Thomas Aquinas coming from the later history of the Church. Dr. McKim does both with demolishing effect. It is fair to remember that these papers were written in 1897, and that, in various ways, it is easier now than then to restate in the light of history both the stock arguments of controversy and the principles of the Christian religion.

One of the best, if not the very best, books in English on Roman controversy is the Bishop of Oxford's *Roman Catholic Claims*, written in 1888 but not out of harmony with recent modes of thought. It is "addressed to catholic-minded persons who are members of the Church of England or of Churches in communion with her, . . . who find themselves attacked from the side of Rome, and hear it denied that they can be Catholics without being Roman Catholics". Against such claims it is written for "a defense, mostly in the way of explaining positively the Anglican position, and showing it to be both catholic and rational". All the arguments against Roman assumptions are given in their context of expositions of the Scriptural principles of Church Unity, Church Authority, and the Church's historical development. As a whole it displays the breadth of treatment and sense of proportion which controversial writings often lack, backed by a knowledge of history and theology necessary for the best tone and temper in a Christian apologist. F. J. K.

FICTION

That Affair at Portstead Manor. By Gladys Edson Locke. Boston: Sherman, French & Co. 1914. Price, $1.25 net.

An interesting and amusing detective story. Its tone is not very high, but there is nothing definitely unwholesome in the atmosphere of the narrative. The plot is skilfully worked up, and some humor is displayed.

Shiloh: the Man of Sorrows. By Mrs. L. D. Avery-Stuttle. Boston: Richard G. Badger. The Gorham Press. 1914.

This is an attempt to tell the story of our Lord's earthly life after the manner of an historical novel. The writer is in love with her subject, and shows skill in interweaving undoubted fact with the connecting links which her pious fancy supplies.

Yet we are not quite satisfied with the result. It is no disparagement of the writer to say that the material which she supplies is not at all on a level with the sacred narrative into which she inserts it. We believe that such books as this tend to disturb the impression of the Gospels. The very fact that the story is given the glow of a novel helps to furnish the reader's imagination with a background that cannot fail to alter the light—the sacred light of the inspired page—in which the Gospels should be read. The Gospels cannot be improved upon, and beyond such studies as are found in Edersheim's *Life of Christ* and similar works—the aim of which is to make Gospel reading intelligent, without disturbing the sacred narrative—it is best not to go. F. J. H.

RELIGIOUS

Why I Am a Christian. By the Rev. John J. Lanier, B.D. $1.00 net.
Prayer: The Soul's Sincere Desire. By the Rev. John J. Lanier, B.D. $1.00 net. Published by the Author, Fredericksburg, Va.

Ordinarily one views with indifference, perhaps with a trace of suspicion, the book that is privately printed. If a regular publishing house has not issued it, one is tempted to ask whether perhaps no publisher could be found who considered it worth while. When the author thus publishes for himself and does his own printing, advertising, and selling, the result is usually neither artistically beautiful nor intellectually satisfying.

It is a pleasure to note an exception to the rule in the series of religious essays by the Rev. John J. Lanier, rector of St. George's Church, Fredericksburg, Va. Mr. Lanier has already sent out three volumes on *The Kinship of God and Man*, that have been favorably received. Two other well printed volumes are now at hand. They are both suggestive in thought and have a considerable originality of treatment. While wholly free from the formal language of theology, they show no mere straining after the popular and non-technical.

The first can hardly be called a Christian apologetic. One would expect, from the title, a defense of the Christian belief and system. There is rather an attempt at an interpretation of the Christian life. Religion is defined as relationship, and Christianity is the supreme revelation of man's relation to God and to his fellow men. Some things in the book are exceedingly well put. There are, for example, several chapters on Church membership and worship, stressing the fact that the Church is a home of grace. Membership in it, therefore, is not the assuming of new duties and obligations, for these are binding upon us with the dawn of reason and conscience; we come to the Church for help to do what conscience bids us do. "Religion is not an invention, but a discovery. . . . Religion is the creation of nothing. It is rather the revelation of everything in the world of morals and duties that gives them binding force and obligation."

One misses in the discussion of essential Christianity any thorough consideration of the nature and person of its Founder. Yet it is evident that Christianity is very much more than is included in the brief statement that we must be Christlike. It is, perhaps, more important to follow Christ than to understand Him; yet one who is intensely alive to the meaning of Christ's life for his own soul cannot rest satisfied until he has gone on to ask why Christ may demand our allegiance and our love; how, against the world's verdict, we may believe His ideal of life possible; whether or not, in the changing circumstances of other times, He is still an infallible guide; if so, why; on what His authority is grounded. The question, "What think ye of Christ?" is never old and can never be escaped for long.

In the volume on prayer, the point is stressed that it is an irrepressible instinct of the soul. While there is a brief (and not very satisfactory) treatment of the rationale of prayer, Mr. Lanier goes back again and again to the point that instinct is a higher and better guide than reason and that we pray because we *must* pray. "I find longings in my soul that the earth cannot satisfy. I find hopes that the world cannot gratify; I did not create these aspirations and hopes in my soul; they are implanted by Him who answers them and to them."

Both books are suggestive, never dull, and usually expressed with directness and simplicity and full of a certain homeliness of illustration. C. F.

FOR CHILDREN

The Bailey Twins, and the Rest of the Family. By Anna C. Chamberlain. Illustrated. Price postpaid $1.10. Boston, Mass.: Lothrop, Lee & Shepard Co.

In this book we have pictures of the simple life of a Church missionary family. While the good father travels about, engaged in carrying the divine message from point to point in the busy Central West, his boys carry on the work of a farm, and the younger ones grow up under the care of a loving, gentle mother. The interest of the book centers round the doings of a pair of little girls, and the incidents of family life are so truthfully portrayed, that the reader almost seems to have a part in its hopes and loves. Mrs. Chamberlain, herself known as the daughter of a missionary, has certainly given us here a book of noteworthy merit. Simple as it is in its nature and motive, it has a wonderful charm, due to its fidelity to life, its excellent literary style, and its bubbling humor. This is offered as her first book. We trust that she will ere long give us others of the same kind.

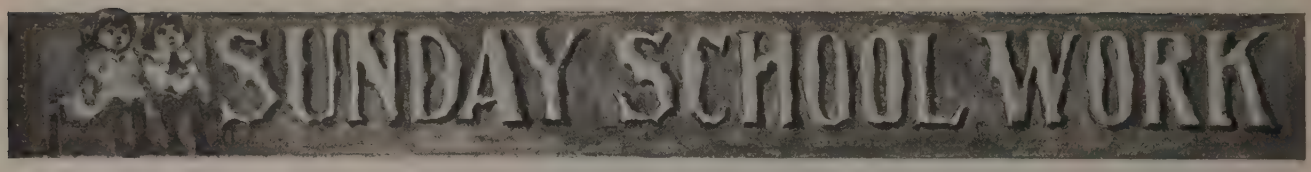
MISCELLANEOUS

There is just received from England a book by Fr. Bull of the Community of the Resurrection, Mirfield, entitled *God and Our Soldiers*, the foreword to which is contributed by Gen. Sir Charles Douglas, G.C.B. Curiously enough, it is explained that this new edition of a work first published at the time of the Boer war was well under way before the present war broke out, and thus had no immediate connection with the use that will naturally be made of it at the present time. It is a cheaper edition of a little book telling many narratives of the war in South Africa, and thus it is no breach of American neutrality to recommend it as very interesting reading. In his preface Fr. Bull says: "I doubt whether the work of our soldiers will ever be fully appreciated until national disaster has forced England to recognize that it is the duty of every man to train himself for the defence of his own home; and I hope the day will soon come when an effort to qualify for this duty of good citizenship will be made a condition of granting men the vote." [A. R. Mowbray & Co., London. The Young Churchman Co., Milwaukee, American Agents. Price, limp 40 cents; cloth, 60 cents.]

In a little book, entitled *Men of Maryland*, by the Rev. George F. Bragg, D.D., rector of St. James' Church, Baltimore, and editor of the *Church Advocate*, the record is given of a number of negroes in Maryland, who, for one reason or another, rose above their fellows and obtained some degree of prominence. Perhaps the best known of these is Frederick Douglass, while the late Bishop Holly is another whose name is well known. There are touching stories of successful fight against the environment that pulls down in connection with many of these. [Church Advocate Press, Baltimore, Md.]

A useful blank book for the private use of the clergy is *The Priest's Private Record* for a systematic record of personal and official acts, services, etc., arranged by the Rev. Henry S. Smart, B.D., mission priest in the diocese of Newark. It contains records for the priest's own personal ministrations in all phases of his ministerial life, and is intended as a permanent record of his own work, and therefore as wholly additional to the canonical records of the parish. [MacCalla & Co., Inc., Philadelphia.]

Take, O Lord, and receive all my liberty, my memory, my understanding, and my will, all that I have and possess. Thou hast given it to me; to Thee, O Lord, I restore it; all is Thine, dispose of it according to Thy will. Give me Thy love and Thy grace, for this is enough for me.—*Ignatius Loyola.*



REV. CHARLES SMITH LEWIS, EDITOR
Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

LITTLE did Bishop White's two curates in Christ Church, Philadelphia, think that they were inaugurating a movement that was to sweep over the whole world, when they began the Sunday school in the North Liberties of Philadelphia, a hundred years ago this fall. And yet that is just what they did. Other schools called "Sunday schools" had existed before this time, but they were not of this sort. They were either schools for teaching poor, ignorant children how to read and write, and in connection with this, religion; or they were schools independent of the parochial organization, under the control of separate associations often antagonistic to the parish itself.

It is to the effort of these two men, Jackson Kemper and James Milnor, that the new movement owes its successful beginnings. And how it has developed, and to what proportions it has grown! In our own Church the schools now enroll 460,091, according to the *Living Church Annual* for 1914. Similar schools have been organized among the religious bodies of all sorts of names and their enrollment runs into the millions. It was indeed a mighty force which was there set in motion. Small wonder that it was marked by a fitting celebration on its one hundredth anniversary, and that the Bishop and clergy of Pennsylvania gathered in Christ Church, Philadelphia, to commemorate the event. Dr. Washburn's sermon on the occasion well pictured the work and told the story of those early days.

Anniversaries are times not only for rejoicing but for measuring how the actual fits the ideal. Two descriptions of what the school might be and what it has to contend with, what it is not, may serve as a suggestion for development in the future.

The first quotation is from an address by the Ven. W. Foxley Norris, Archdeacon of Halifax, printed in the admirable collection, *Sermons and Addresses on Sunday Schools and Religious Education,* which we reviewed in these columns some months ago:

"The Sunday scholar of the early Victorian story book was a prim little body who came to learn Collect and Catechism and to curtsey to squire and his lady. But when we think of the Sunday scholar of to-day, we think of keen boys and girls spending their weekdays at highly equipped, efficiently staffed, primary and secondary schools; accustomed to all modern methods of teaching; many of them wholly ignorant of the rudiments of their religion, but only too well aware of the superficial arguments against it; reading masses of cheap literature; dissipated by picture palaces. These young people, many of them preparing to be teachers, multitudes of them already at work in factory, pit, or shop, most of them infected with the so-called democratic spirit of the day, require very different handling and teaching from that which did duty fifty or sixty years ago."

The picture and the contrast are both admirably given. The whole modern movement is away from the formalism of the earlier days—not, we believe, of the earliest—and towards a real, honest effort to interpret religion in the children's language and to set it before them, not as something that they were to practise and live by in the future, but something that vitally interests them now. The best of the Sunday school emphasis to-day is towards real, vital, religious life in the scholars.

This fact is emphasized in the following words by the Bishop of Manchester in an address printed in the same volume. He says:

"The Sunday school has revealed to the child, however imperfectly, the existence of an organization other than the state, other than the home, which at least desired to enter into definite relations with him, and to embrace him in its membership. Here, if I am not mistaken, lies the real strength of the Sunday school. Educationally it can never play a really important part in the child's life. It is right of course to strengthen, by all means that we can, its educational usefulness and to learn all that we can from the methods and discipline of the day school. But if we imagine that a religious education can be imparted at intervals of seven days by untrained teachers, we simply display ignorance of the contents of a religious education. As a school the Sunday school has never played and cannot play an important part in the child's life. But as the door, or rather the porch that lies between the door of Baptism and the Church in full service, as the training ground for full membership and full service, as a revelation to children of the love of the Church for its little ones, the Sunday school has already played an important part in the life of the child. It is not too much to say that without the Sunday school the industrial classes would by this time have been lost to the Church, not merely to the Church of England but to all Anglican Christendom. An organization that has done such a work as this can surely claim the stamp of divine approval, even though it took its origin out of conditions which should have been impossible in Christian countries."

THESE TWO PASSAGES remind us of the real task that is before us, the training of the present-day children into Churchmanship, into that larger life that as Churchman they can live, a life that is lived in the faith and for the love of the Incarnate Son of God. This spiritual value of the school is that which Bishop Rhinelander emphasized at the evening session of the Sunday School Association of the diocese of Pennsylvania at the Church of the Holy Apostles. He put as the ideal of the school, that ideal of Christian education which the Apostle gives in the Second Epistle to the Corinthians: "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "Education," the Bishop said, "to be Christian, must be an instrument of conversion." We must give the children facts but we must see that these facts serve to develop them into their right life as Christian men and women.

The modern word "efficiency" is the one that best describes the way we are to meet the conditions that we face, as we look out our task with the children. Efficiency, however, involves considerably more than merely knowledge of what we are to teach and skill and ability in teaching. At the foundation of all our work with the children especially in that of influencing them towards holiness, lies our own character. As was said at the meeting, personal holiness is of the first moment; and it was said further, it is of considerable worth to remember that teachers are training themselves as they go about their daily life, and that even so trivial a matter as reading the newspaper might become a part of that fitting oneself for the higher task of making the Sunday school work more effective. It was most interesting to note the emphasis upon the spiritual side of the Sunday school work, and it was most encouraging to realize that the stress is being laid again upon this side of the subject. It is indeed a happy augury for the coming years, the opening of the second century of the Sunday school as a real force in the parish life, that the outstanding word is not to be education, nor instruction, not to be information, but spiritual training in the whole, many-sided life of the Christian disciple, who by his baptism has put on Christ.

THE DIOCESAN BOARD OF EDUCATION in Philadelphia, like that in several other cities, is offering regular courses of instruction to teachers. The older schools in New York and Boston and the school in St. Louis are going on with the work that they have already inaugurated, and the later schools in Chicago and Milwaukee are being formed. Teachers who cannot undertake this course should write to the General Board of Religious Education (281 Fourth Avenue, New York), and enrol themselves in the Correspondence Course and take up the General View course, which for the cost of $2.50, including necessary materials for study and revision by the instructor, will give an introduction to the various topics that a trained teacher ought to know.

BIBLICAL GEOGRAPHY has come to the fore again in three books that have recently been published. The first is the set of maps pre-

pared by the Rev. Milton S. Littlefield and edited by Dr. Smith, for the New York Sunday School Commission. We have here thirty-two historical maps printed in color, sixteen on the Old Testament times, and the same number on the New. The Old Testament series are particularly interesting and will prove a real help to those who are studying that part of the Bible. The cost of the maps is so small as to put them within reach of every one. [*The Complete Sunday School Atlas.* Biblical History pictured in Geographic Form. Thirty-two Historical Maps in Colors. Prepared by Rev. Milton S. Littlefield, and edited by the Rev. Wm. Walter Smith, M.D. Published for the New York Sunday School Commission by the Young Churchman Co., Milwaukee. Price 25 cents.]

The second volume is a new edition of Dr. Hurlbut's *Biblical Atlas.* This is a large and attractively gotten up book descriptive of the lands of the Biblical story treated as the story itself progresses, and giving with the history a careful description of the several places. The maps and charts are well prepared, clearly printed, and in general, satisfactory. The arrangement of the journeys of the Life of Christ are, on the whole, better here than in the former book. It is, however, too bad that when our authors came to the life of St. Paul, they did not follow the map that they print on page 98, which gives, and correctly we believe, the province of Galatia as extending to the Taurus range, rather than the earlier maps that made Galatia only the northern part of the actual province. The result is the continuation of the older and, so far as the best scholarship goes, the incorrect view of the Galatian churches. The book is printed on good paper and its outlines for teaching and review are excellent. [*Bible Atlas.* A Manual of Biblical Geography and History especially prepared for the Use of Teachers and Students of the Bible and for Sunday School Instruction, containing Maps, Plans, Review Charts, Colored Diagrams, and Illustrated with accurate views of the principal Cities and Localities known to Biblical History. Revised Edition. By Rev. Jesse L. Hurlbut, D.D., with an Introduction by Rev. John H. Vincent, D.D. Chicago, Rand McNally and Company.]

Scenic Studies of the Biblical Background, by Sophie M. Nicholls, M.A., F.R.G.S., with Maps and Illustrations [Longmans, Green & Co., price $1.00 net], is a delightful study of the chief localities of the Holy Land arranged on a new principle. A brief description of each of the several localities, *e. g.,* the plain of Sharon, is followed by a series of pictures which cover the district view from given points. Each picture is carefully described so as to give a clear view of what is actually seen, and forms in this way a great background to the Land. Fourteen places are thus illustrated and described and there are six maps. The frontispiece is a delightful picture of the Jordan in the spring, and the first map one of the Johnston maps of the whole land, which is very satisfactory. No one who is interested in the Land can afford to be without this attractive book, which is the outcome of the actual studies made in Palestine in 1911 by the author while holding the Frances Mary Buss Scholarship.

BOOKS RECOMMENDED ON THE HOLY EUCHARIST

THE Young Churchman Co. ask permission to say that as the Bishop of Maine has very kindly stated that certain books which he has recommended for reading on the Holy Eucharist can be obtained from them, these books can be supplied postpaid as follows:

Our Family Ways, paper 28 cts., cloth 55 cts.; *The New Creation,* same prices; Cleaver's *Five Plain Sermons on the Sacrament of the Altar,* 44 cts.; Newbolt's *Sacrament of the Altar,* $1.50; Sadler's *One Offering,* 80 cts. This latter can be supplied in about two weeks.

Of the others recommended, however, Bishop Grafton's pamphlet, *The Holy Eucharist in the New Testament,* is out of print, as is also Keble's *On Eucharistic Adoration.*

ALL SAINTS' DAY

This is the day of vision: in the throng
Of weary men, the ceaseless surge of life,
Sudden we see them who have ceased from strife.
They move beside us, radiant and strong;
And, as transfigured, human grief and wrong—
The struggling, petty men for whom Christ died
Take on the likeness of the Crucified;
We know them once as He has known them long.

Yea, in this day of vision, sin and shame
Burn and consume to one clear altar-flame;
The thronging spaces of the earth and sky
Cry, "Holy, Holy, Holy"; through a mist
Of incense-prayer we feel One drawing nigh—
Who is this Priest that hears the Eucharist?

STILL FIGHT resolutely on, knowing that, in this spiritual combat, none is overcome but he who ceases to struggle and to trust in God. —*Lorenzo Scupoli.*

THE MOTHER

In memory of Mary Clopton Wiley Harris

Could the mother come back to her vacant dwelling,
How we'd haste and open the closèd door!
There is her place as it was of yore,
And language our love could scarce be telling.

The mother pure, all homage compelling,
Fain would we see, as oft before,
Could the mother come back to her vacant dwelling,
How we'd haste and open the closèd door!

The mother brave! earth's fears dispelling,
Drawing so deep from Faith's boundless store!
How blessèd the days and the nights once more,
—Not even prayer the wild wish quelling,—
Could the mother come back to her vacant dwelling!

CLARA OPHELIA BLAND.

ALL SAINTS

So lately here, so dear they are,
That land is neither strange nor far
Where they have gone;
And can you fear they have forgot
In that new home, that happier lot,
Though we love on?

Dear saints of God, they are not gone,
But only passed from night to dawn
Forever blest;
They all are one, believe it still,
All, all who do the Master's will
In toil or rest.

From that sweet peace of Paradise
Our loved ones look with longing eyes,
Waiting His will;
Praying for us, who need their prayer,
Caring for us, who need their care,
Rememb'ring still.

Oh, blessed peace, God's perfect rest,
To know His will was always best,
To doubt no more;
To view life's storm without its fear,
Through eyes with heavenly wisdom clear
Forevermore.

Not to forget—nay, that were death—
To read all truths that lie beneath
The chast'ning rod;
To find all journeys short that bring
His child, through weary wandering,
To Home and God.

CORA WHITTLESEY GREGORY.

RIGHT DEAR IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS

AS I sat in the autumn woods and rested tired eyes on the glorious color, I thought, "How beautiful an autumn parable!" In the eyes of the great mystics, all nature has been a parable or a sacrament; a parable in its semblance or imitation of a truth, a sacrament in being the outward and visible sign of an inward spiritual truth.

The crimson, rose, and gold of the falling leaves clothe the earth in a blaze of beauty, the triumphant token of one phase of life finished, the prophecy of glorious phases of life to come. Without the autumn there would be no spring; without the discarding of the material body there would be no resurrection. As I went through the tinted woods to the funeral of a young mother whose bridal I had witnessed a little more than a year ago, that brief and joyous life seemed to me symbolized by a little golden leaf, which, having fulfilled the mission of joy and beauty, sank softly to rest. It was really as complete as the ended life of an aged priest who passed after a long life spent in preaching the gospel. The "moment of consciousness is not the moment of time," and to the souls which have reached the consciousness of eternal life, the days or years of suffering which cloud each earthly life must appear as nothing. They have reached a fresh spring of existence to which the earthly autumn days of fading were a prophecy. Day follows night, spring follows autumn, life follows death. In the spiritual eye there is no death, but only change and continuity of life.—C. G. M.

Church Kalendar

✠

Oct. 31—Saturday. Eve of All Saints.
Nov. 1—Twenty-first Sunday after Trinity. All Saints.
" 8—Twenty-second Sunday after Trinity.
" 15—Twenty-third Sunday after Trinity.
" 22—Sunday next before Advent.
" 26—Thursday. Thanksgiving Day.
" 29—First Sunday in Advent.
" 30—Monday. St. Andrew.

KALENDAR OF COMING EVENTS

Nov. 3—Church Congress, New Haven, Conn.
" 3-7—Annual Meeting, Central Council, G. F. S., Memphis, Tenn. Second Provincial Synod, Brooklyn, N. Y.
" 10—Annual Council Diocese of West Missouri, Grace Church, Kansas City.
" 17—Third Provincial Synod, Pittsburgh.
" 18—Fourth Provincial Synod, New Orleans.

MISSIONARIES AVAILABLE FOR APPOINTMENT

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Miss M. S. Grider (in Fifth Province).
Rev. John M. Chapman.

CHINA

Rev. Arthur M. Sherman.

ANKING

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.
Miss S. H. Higgins.

SHANGHAI

Mrs. J. A. Ely.
Rev. J. M. B. Gill.
Rev. R. A. Griesser.
Dr. W. H. Jefferys.

IDAHO

Rt. Rev. J. B. Funston, D.D.
Rev. S. B. Booth.

MEXICO

Rev. H. G. Limrie (in Fifth Province).
Rev. L. H. Tracy (in Eighth Province).

TOKYO

Miss C. G. Heywood.
Miss Bessie Mead.

WESTERN COLORADO

Rt. Rev. B. Brewster, D.D.

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and Thirty-seventh streets, Philadelphia, Pa.

Unless otherwise indicated, requests for appointments with all the above missionaries should be sent to

MR. JOHN W. WOOD,
281 Fourth Avenue,
New York City.

Personal Mention

THE Rev. F. W. BARTLETT, D.D., having removed from Rockport, Mass., where he has resided for the last fourteen years may be addressed at No. 195 West First street, Mansfield, Ohio.

THE Rev. ELLIOTT W. BOONE has presented his resignation as rector of Christ Church, Redding, Conn., and has accepted an appointment to the charge of St. John's Church, Williams, Arizona, where he expects to begin work December 1st.

THE address of the Rev. WALLACE HERBERT BLAKE, until recently priest in charge of St. Mark's Church, Durango, Colorado, is for the present Room 803, 417 South Dearborn street, Chicago, Ill.

THE Rev. HAROLD G. HENNESSY, priest in charge of All Saints' Mission, Colorado, and St. Mary's Mission, Big Spring, Missionary District of North Texas, has accepted a call to St. Luke's Church, Denison, Texas, and will be in residence there by Advent Sunday.

THE address of the Rev. J. S. B. HODGES, D.D., for the winter will be, The Cecil, N Eutaw street, Baltimore, Md.

THE Rev. RAIMUNDO DE OVIES has resigned the rectorship of St. Paul's Church, Greensboro, Alabama, and has assumed charge of Trinity Church, Clarksville, Tenn.

THE address of the Rev. JAMES F. PLUMMER is changed from Monkton, Md., to Glencoe, Md.

THE Rev. VERNON D. RUGGLES of Trinity parish, New York, will enter upon the rectorship of the Church of the Holy Communion, Paterson, New Jersey, on the Feast of All Saints.

THE Rev. J. H. TOWNSEND, rector of Grace Church, Hamden, Conn., has resigned and accepted the rectorship of St. John's Church, Camden, N. J.

DEGREES CONFERRED

BROWN UNIVERSITY.—D.D., upon the Very Rev. GEORGE HODGES, Dean of the Episcopal Theological School, Cambridge, Mass.

ORDINATIONS

DEACON

WESTERN NEW YORK.—On St. Luke's Day, in Trinity Church, Lancaster, diocese of Western New York, DAVID LEROY LEACH was ordered deacon by the Bishop of the diocese. He was presented by his rector, the Rev. George M. Irish. The Rev. Thomas B. Berry, D.D., warden of the Delancy Divinity School, of which Mr. Leach is a graduate, preached the sermon. The Rev. Charles H. Smith, D.D., rector of St. James' Church, Buffalo, was also present, and assisted in the service.

PRIESTS

MILWAUKEE.—At Christ Church, Eau Claire, on Monday, October 26th, the Bishop of Milwaukee advanced to the priesthood the Rev. RICHARD G. KIRKBRIDE. The candidate was presented by the Rev. P. H. Linley, and the sermon was preached by the Rev. T. C. Eglin. Mr. Kirkbride will have charge of mission work at Clear Lake, Turtle Lake, Star Prairie, and New Richmond, Wis.

SOUTH CAROLINA.—On Tuesday, October 20th, at St. John's Mission House, Shandon, South Carolina, the Bishop of the diocese advanced to the priesthood the Rev. BRANWELL BENNETT. The candidate was presented by his father, the Rev. Edmunds Bennett, D.D., rector of St. Luke's Church, Memphis, Tenn. The sermon was preached by the Bishop. The other clergy who assisted in the laying on of hands were the Rev. K. G. Finlay, the Rev. W. S. Poyner, and the Rev. Edwin A. Penick. The Rev. Mr. Bennett will become rector of the new St. John's parish which has been developed from St. John's mission over which he has had charge as a deacon.

MARRIED

BOEHRINGER-WOLFGRAM.—In the chapel of the Holy Ghost, Christ Church parish, Green Bay, Wis., at noon, on October 8, 1914, by the Rev. W. T. Reynolds of Oshkosh, ORLO FREDERICK BOEHRINGER and LILLIAN H. WOLFGRAM of Manitowoc, Wis. The civil ceremony was performed earlier by Judge A. Schmidt at the home of the groom's parents in Manitowoc.

HART-MACLEAN. — On October 22, 1914, at Riverside, Mich., summer home of the family, by the Rev. T. W. MacLean, LL.D., vicar of Trinity Cathedral, Duluth, father of the bride, GRACE APPLETON MACLEAN to MR. MELVILLE HART of Chicago. They will reside at Western Springs, a suburb of Chicago.

DIED

CHAPIN.—Entered into Life, at Brandon, Vt., October 18, 1914, ELIZABETH SHELDON, daughter of the late Rev. John Ashley Fitch of Sheldon, Vt., wife of the Rev. D. D. CHAPIN, of Brandon, Vt., mother of the John Ashley Chapin of New York City. Burial at Sheldon, Vt.

HARRISON.—Died October 13, 1914, JESSE B. HARRISON.

As the morning breaks
The shadows flee away.

O'BRIEN.—Entered into rest September 1, 1914, in his eighty second year, OWEN ST. CLARE O'BRIEN, senior warden of St. Mary's Church, Rockport, Mass. Dr. O'Brien was a devout and humble Christian, a staunch and enlightened Churchman, a superior scholar and a beloved physician. Many were his deeds of benevolence and loving kindness.

"Who waits on God is ready when He calls."

OLCOTT.—Entered into rest on October 22, 1914, at Muncie, Indiana, MARGARET ELIZABETH, wife of Edward OLCOTT, aged 62 years. Burial at Muncie, Indiana.

MEMORIALS

HENRY SILVESTER WYNKOOP

AT A MEETING of the vestry of St. Paul's Church, Kinderhook, N. Y., held at the rectory, on October 19, 1914, the following minute was unanimously adopted:

The rector, wardens and vestrymen record the death, in New York City, on October 6, 1914, of HENRY SILVESTER WYNKOOP, for many years a faithful officer of this church. HENRY S., second son of Augustus and Anna Whiting Wynkoop, was born in Kinderhook, on August 5, 1846. He entered Hobart College with the intention of preparing for the ministry, but circumstances prevented him from carrying out his cherished desire.

From 1876 until 1910, he was a warden of St. Paul's Church, though not in active service during his later life, much of which was passed in Europe and in many parts of the old world. For several years, he was a member of the Standing Committee of the diocese of Albany.

MR. WYNKOOP was a deeply spiritual man, learned in the Bible, in Church history and architecture, and in all ecclesiastical matters, of broad information and wonderful memory. He possessed a kind and genial nature, was temperate in all things, much given to hospitality, and was ever a loyal friend, and a pleasant companion—even while suffering most patiently through a long and trying illness. He feared God and kept his commandments. He was laid to rest in the family plot in the old Kinderhook cemetery, after the simple and beautiful burial service in St. Paul's Church, preceded by the celebration of the Holy Communion, the rector, Rev. John C. Jagar, officiating.

He leaves a wife, daughter and son, and is survived by one sister, Miss Elizabeth Wynkoop, of Kinderhook.

The rector, wardens, and vestrymen of St. Paul's Church place upon their minutes this memorial of one who dearly loved this church—of which his father was one of the founders—expressing sincere sympathy with his family in their bereavement.

It is hereby voted that copies of this minute be sent to the family of the late Mr. Wynkoop and to THE LIVING CHURCH for publication.

FREDERICK W. HOWARD,
Warden and Clerk of the Vestry.
J. C. JAGAR, *Rector.*

FRANCIS B. SEARS

THE MEMBERS of the Standing Committee of the diocese of Massachusetts record with sorrow their sense of the great loss they have suffered in the death of their associate, Mr. FRANCIS B. SEARS. Called quickly from the vigor of his active life, Mr. Sears has left behind him a memory of usefulness, integrity and wisdom, which makes us realize how valued he was in our councils as he was beloved as our friend. Modest and unassuming, he began his brief membership of two years on the Standing Committee known to most of his associates chiefly as a man of wide influence and integrity in business affairs and for the quiet, faithful service he had rendered to the diocese as an officer of its largest parish. To-day we mourn him as one whose character deeply impressed itself and endeared him to us all. In manner always courteous, in judgment always sound, he was a Christian gentleman, a consecrated man of affairs, a consistent Churchman. We miss his voice in our councils, his presence in our assembly; and in our sorrow we still rejoice that even for so brief a time it has been our privilege to have him for our associate, to profit by his wisdom and to learn from his character.

On behalf of the Standing Committee,
WILLIAM G. THAYER, *President.*
JOHN MCGAW FOSTER, *Secretary.*

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per words. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

Positions Offered—Clerical

FOR DESIRABLE curacy in New York City—Conservative High Churchman. Priest, unmarried, young, strong, energetic, with preaching experience; references requested. "E. F. G.," care Living Church, Milwaukee, Wis.

Positions Wanted—Clerical

AS RECTOR, suburban town or country preferred. Unmarried, prime of life, perfect health. Reasons for severing relations with present cure altogether satisfactory. Address "Moderate," care Living Church, Milwaukee, Wis.

YOUNG married man wants mission work while preparing for deacon's orders. Address "Deacon," care Living Church, Milwaukee, Wis.

SPECIAL Preaching and Mission services arranged. References given. Address "X., care Living Church, Milwaukee, Wis.

YOUNG married Priest desires early rectorship or good curacy. Graduate, care Living Church, Milwaukee, Wis.

Positions Offered—Miscellaneous

WANTED—Several honest, industrious people to distribute religious literature. $60 a month sure. Nichols Co., Naperville, Ill.

Positions Wanted—Miscellaneous

CHURCHWOMAN, experienced Church worker, desires position as house mother in home or institution. Can give religious instruction, choir training and domestic supervision, or would accept parish work. Good references. Helen, 2902 North Taney street, Philadelphia, Pa.

ORGANIST AND CHOIRMASTER. Churchman. Fourteen years' experience boys' and mixed choirs in New England desires larger church work. Expert organist, good recommendations. "Organo," care Living Church, Milwaukee, Wis.

WANTED a position by Cathedral trained organist and choirmaster of eighteen years experience. Communicant. Degree. References. Address "Theorist," care Living Church, Milwaukee, Wis.

A DEACONESS desires Catholic parochial work. Nominal compensation accepted, if home provided. Address "M. M.," care Living Church, Milwaukee, Wis.

LADY.—Experienced traveler, desires position as companion to travel or otherwise. References exchanged. Address "Mrs H.," The Walbert, Baltimore, Md.

POSITION by Churchwoman as housekeeper near Milwaukee. References exchanged. "A. 4," care Living Church, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Organs for Episcopal churches now building: St. Clement's, Philadelphia, four manual; St. Stephen's, Sewickley, Pittsburgh, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. Austin Organ Co., Hartford, Connecticut.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. Walter E. Bentley, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

CONSERVATIVE TRACTS, safe, sound; *Why Baptize Infants; Why Use Forms of Worship; Facts and Principles.* 3 cents. Church Literature Press. 1 Bible House, N. Y.

POST CARDS of Cathedrals, Churches, Abbeys and Missions in the United States and foreign countries. Send for catalogues. A. Moore, 588 Throop avenue, Brooklyn, N. Y.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

WANTED.—Orders all kind silk and linen Church embroidery. Prices Reasonable. Miss Higgins, Dinglewood, Columbus, Georgia.

FLORENTINE Christmas Cards and other gifts. Sent on approval. Leaflet. P. O. Box 4243, Germantown, Philadelphia, Pa.

THE SISTERS OF THE HOLY NATIVITY, Fond du Lac, Wis. Orders taken for Illuminating.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address Sister in Charge Altar Bread.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York. Altar Bread, Priest's Hosts, 1c each. Peoples: Stamped, 20c per 100; Plain, 15c per 100.

PRIEST'S HOST: people's plain and stamped wafers (round). St. Edmund's Guild, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ALTAR BREADS, all varieties. Circular sent. Miss Bloomer, Box 173, Peekskill, N. Y.

PARISH AGENCIES

are desired everywhere on behalf of The Living Church. Guilds, the Woman's Auxiliary, etc., or private individuals, can make good profit by soliciting subscriptions, and at the same time raise the intellectual standard in a parish by increasing the number of intelligently informed Churchmen. Arrangements can also be made for receiving copies weekly for sale with returnable privileges. No better way can be devised to do good for the Church while also earning a good profit. Particulars sent on request to The Living Church, Milwaukee, Wis.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. Mowbrays, Margaret street, London, W. (and at Oxford), England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: Pennoyer Sanitarium, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working Girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the Sister in Charge.

IN A QUIET HOME, charmingly situated near church, school and post office, 45 minutes from Grand Central Station two or three boarders will be received for the coming winter. References given and required. Address Post Office box 116, Telephone 329 W Scarsdale, N. Y.

FOR SALE

FOR SALE.—Waterland's Works, 6 volumes. Bishop Bull's Works, 7 volumes. Jackson's Works, 12 volumes. All handsomely bound in half morocco at one dollar per volume. George H. Mueller, 16 North Seventh street, Hamilton, Ohio.

ORGAN for sale. A portable, Estey Phonorium, pipe organ, Philharmonic system, two banks, 17 stops, 30 pedals, hand pumped. Suitable for a Sunday School or small church. Can be seen or applied for at the Church of St. Asaph, Bala, Pa.

FOR RENT

SUMMERVILLE AMIDST THE PINES

COMPLETELY furnished cottages, modern improvements, bed and table linen. E. P. Guérard, Charleston, S. C.

MONEY TO BUILD

CHURCHES, rectories, and parish houses can be obtained from the American Church Building Fund Commission, 281 Fourth Avenue, New York.

MAKE A PROFIT

by soliciting subscriptions to The Living Church. Guilds frequently do this through their members and add materially to their funds. Individuals find it attractive and profitable work. Particulars sent on request. The Living Church, Milwaukee, Wis.

COMMERCIAL

PRESERVO—A BRILLIANT POLISH for shiny shoes, prevents cracking; waterproofs instantly. Keeps leather upholstery soft and glossy, preserves the leather. Tube by mail, 25 cts. Preservo Polish Co., Station D, Kansas City, Mo.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to The Living Church, a Bureau of Information is maintained at the Chicago office of The Living Church, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE BOARD OF MISSIONS

Right Rev. Arthur S. Lloyd, D.D., *President.*
George Gordon King, *Treasurer.*

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, three and one-tenth per cent. of the amount of money passing through its treasury.

To make the work known and collect the necessary funds cost five and six-tenths per cent. This includes the expense of eight department secretaries, the cost of the educational department, the Woman's Auxiliary, and the Sunday-school Auxiliary, the free distribution of literature and duplex envelopes and many other items.

Leaflet No. 956 tells the story. It is free for the asking. Address

The Secretary,
281 Fourth Avenue, New York.

The Spirit of Missions—$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists, the last three years. $30,000 required each quarter. Cost of administration five and five eighths per cent., provided by Royalties on Hymnals.

Legal Title: General Clergy Relief Fund.
Alfred J. P. McClure,
Treasurer and Financial Agent,
Church House, Philadelphia.

CAROL SERVICES FOR CHRISTMAS

Sunday School Services for Christmas issued in our Leaflet series are known as Nos. 62, 64, 66, 72, 76, 80, 84, 86, 93, thus giving a large variety of musical services to select from. No. 93 is new this year and contains one additional carol. Also has the popular old English carol, "Good King Wenceslas," as a recessional. Many thousands of these services have been used in the past. Samples sent free on application. Price $1.00 per hundred copies in any quantity desired. Address The Young Churchman Co., Milwaukee, Wis.

THANKSGIVING DAY SERVICES

A SERVICE for Thanksgiving Day, or for a Harvest Home Festival, is printed in our Leaflet Series and known as No. 70 of our Special Services. It is entirely from the Prayer Book, with hymns (words only), Nos. 472, 470, 200 and 192. It is especially useful to bring out full responses, particularly if strangers to the service are in the congregation. Price $1.00 per hundred copies. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:
E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.)
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Bretano's, Fifth Ave., above Madison Sq.
Church Literature Press, 2 Bible House.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLS, MASS.:
Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

WASHINGTON:
Wm. Ballantyne & Sons, 1409 F St., N. W.
Woodward & Lothrop.

BALTIMORE:
Lysett, 317 N. Charles St.

STAUNTON, VA.:
Beverly Book Co.

ROCHESTER:
Scranton, Wetmore & Co.

TROY, N. Y.:
A. M. Allen.
H. W. Boudey.

BUFFALO, N. Y.:
R. J. Seidenborg, Ellicott Square Bldg.
Otto Ulbrich, 386 Main St.

CHICAGO:
LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, Washington Ave. and 56th St.
A. C. McClurg & Co., 222 S. Wabash Ave.
Morris Co., 104 S. Wabash Ave.
A. Carroll, S. E. cor. Chestnut and State Sts.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
Lehman Art Co., 3526 Franklin Ave.

LOUISVILLE:
Grace Church.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

RICHARD G. BADGER. Boston.

Abraham Lincoln's Cardinal Traits. A Study in Ethics with an Epilogue Addressed to Theologians. By C. S. Beardslee. Price $1.25 net.

EDUCATIONAL DEPARTMENT, CHURCH MISSIONS HOUSE. New York.

Gospel and Government. The Development of the Christian State. By Wilson Lloyd Bevan, sometime Fellow of Columbia University, Professor of History, University of the South.

MACMILLAN CO. New York.

Japan To-day and To-morrow. By Hamilton Wright Mabie, author of *American Ideals, Character and Life.* Price $2.00 net.

ECONOMIC PUBLISHING CO. Flandreau, S. D.

Exodos from Poverty, or, The Other Economics. By Amos Norton Craft, D.D., Ph.D., author of *Epidemic Delusions,* etc., Professor of Economics and Analytical Psychology. Price $2.00 postpaid.

JOHN P. MORTON & CO. Louisville, Ky.

Musings on the Lounge. By Bert Finck.

PAMPHLETS

FROM THE AUTHOR.

A Directory of Washington Charities. Published by the Protestant Episcopal Church of the Diocese of Washington. Compiled by the Rev. Edward Slater Dunlap, St. John's Church, Washington, D. C.

CHURCH MUSIC

Christmas Music for the Organ. Compiled and Edited by Dr. William C. Carl. Price $1.00 net.

THE CHURCH AT WORK

WORK AMONG MOUNTAINEERS

ST. RAPHAEL HOUSE at Monterey, Tenn., opened its fall work October 6th under the direction of Archdeacon Windiate with a number taking the courses for missionary, social service work, etc., among the mountaineers and for postulants' preparation. Miss Elizabeth B. Whitmore acts as house director, Mr. Horace Polk Cooper is principal of the educational and missionary department, Dr. Dora Lee Wilder has charge of the medical and nursing department, Miss Louie Griffin acts as head nurse, with Miss Augusta Long in charge of the tuberculosis camp. Mr. Louis Nyhagen has charge of manual training, and Miss Maud I. Hewins of domestic science. All the attendants take some part in the industrial work and the maintenance of the house, which is large and commodious but in need of repairs, and the domain consists of 100 acres. The chapel is in the building, where daily services are held and Sunday school and other work is done in the surrounding coves by the students. Most of the teachers are giving their services for the work. Bishop Gray and the Rev. Dr. Mercer P. Logan recently visited the house and gave open-air services, which are continued through the summer. Much nursing is done among the people by the visiting nurses.

NEW MISSION IN SOUTHERN FLORIDA

LAKE WORTH, Florida, is an absolutely new town, seven miles south of West Palm Beach, having a population of from eight hundred to one thousand people. It was organized in April, 1912. Early in January, 1914, four of its residents, three women and one man, all Church people, walked to West Palm Beach to attend evening service at Holy Trinity Church, and after the service walked back to their homes, a distance of fourteen miles in all. The rector of Holy Trinity, the Rev. Gilbert A. Ottmann, met them after the service, and, learning what they had done, determined that if there were such loyal Church people in Lake Worth they should have Church services there. He went to Lake

NEW CHAPEL AT LAKE WORTH, FLA.

Worth, gathered the Church people, and a mission was formed and called St. Andrew's. Since then Mr. Ottmann has held two services each month, on Sunday afternoons, in the Club Hall. The Easter communion was celebrated on Easter Monday morning in an "upper room" of an unfinished house. Steps were soon taken to secure lots and build on the finest location in Lake Worth, 100x135 in size. From contributions of money and labor, largely from the few Church people there, and a gift of $100 from the American Church Building Fund Commission, a building twenty by fifty feet in size has been erected, the first building erected by any religious body in Lake Worth. It is so arranged that the altar can be cut off, and the building used for all kinds of work connected with the mission. Pews have been made at home. Choir vestments have been made, and other necessary things provided. The value of lots, building, and contents is easily $1,600. The first service in the new building was held on Sunday night, October 18th, and it is hoped to have services every Sunday hereafter. The present number of communicants is about twenty-five, and there is promise of rapid increase. Since the accompanying picture was taken a number of houses have been built near the church building.

MISSIONARY EXHIBITION MATERIAL

WE ARE REQUESTED by "The Missionary Education Movement" to state that they are in position to supply scenery, costumes, curios, decorations, etc., for missionary exhibits and entertainments of every sort. A catalogue of such supplies arranged according to nations in which missionary work is maintained may be obtained by addressing the Exhibition Department, Missionary Education Movement, 156 Fifth Avenue, New York.

PROTEST AGAINST NEGRO SUFFRAGAN SYSTEM

THE PARISH of St. Mark's, Charleston, S. C., being one of the largest congregations of colored people in the South, has passed resolutions protesting against the adoption of the Suffragan Bishop system for work among colored people which is proposed by the Bishop of South Carolina, and which received the quasi-endorsement of the diocesan convention. Among the preambles to the resolution adopted by the congregation through its wardens and vestry is the statement that

they believe the election of a negro suffragan "to be unwise, inexpedient, and wanting in those great, eternal principles of justice and equity that should obtain in the Church of the living God," and in their resolution they declare "absolute and final disapproval of the election of a negro Suffragan Bishop, whom we feel that we could not respect, shorn of the dignity, his manhood, and the privileges of that great office."

ACCEPTS EPISCOPAL ELECTION

Dean Matthews has accepted his election as Bishop of New Jersey, a letter to that effect having been received by the Rev. Charles M. Perkins, chairman of the notification committee.

DEATH OF THE REV. DR. BINGHAM

The Rev. Joel Foote Bingham, D.D., died at his home in Hartford, Conn., Saturday, October 17th. Dr. Bingham was born October 11, 1827, the son of Cyrus and Abigail (Foote) Bingham. He was graduated from Yale College in 1852, being the valedictorian of his class. In 1855 he received the degree of M.A. from the same college, and in 1869 he received the degree of D.D. from Western Reserve University. He was for a number of years after the completion of his college course head master of the Classical School, Bible House, New York. Having studied for the Congregationalist ministry at Union Theological Seminary, he was made pastor of a Congregational Church in Cleveland, Ohio, in 1860. He afterwards held pastorates in Buffalo, N. Y., and Augusta, Maine.

He was ordained deacon in 1870 and priest in 1871. He was rector successively of Grace Church, New Haven, St. John's, Portsmouth, N. H., and St. John's, Waterbury, Conn. From 1888-90 he was acting rector of St. James', New London, Conn.

Dr. Bingham was perhaps better known as an author, and student of Italian literature, than as priest. For ten years he was lecturer on Italian literature in Trinity College, and from that institution he received the degree Litt.D. in 1898. His zeal and enthusiasm in his subject begot in his students a captivating interest which made progress easy and delightful. Among his many published works are *Brief History of Sunday Schools, Christian Marriage, Gemme della Litteratura Italiana* (used in public schools in Italy), verse translation of the story of *Francesca da Rimini*. Dr. Bingham was married in 1857 to Susan Grew of Philadelphia. Their two sons were the late General Theodore A. Bingham, who was police commissioner of New York City, and Howard C. Bingham, now principal of the High School in Amsterdam, N. Y. The funeral was held Wednesday, October 21, conducted by Rev. F. B. White of Newton, Mass., and the body was laid to rest in the old cemetery at Andover beside seven generations of Binghams.

THE REV. T. C. DARST ACCEPTS ELECTION

A Wilmington (N. C.) telegram of October 25th says that the Rev. Thomas C. Darst accepts his election as Bishop of East Carolina.

LECTURESHIP AT POMONA COLLEGE

It is announced that the name of the Bishop of Los Angeles is to be associated with a lectureship that has been founded at Pomona College, California, of which he is a trustee, and which will be known as the Joseph Horsfall Johnson Lectureship. This foundation has been endowed by a gift of $25,000 by an anonymous friend of the higher educational interests of southern California.

A GOLDEN ANNIVERSARY OF ORDINATION

The fiftieth anniversary of the ordination of the Rev. Stephen W. Frisbie to the diaconate was commemorated on October 23rd, by a celebration of the Holy Communion in Trinity Church, Detroit, Michigan, at which Mr. Frisbie was the celebrant, the Rev. Paul Ziegler, registrar of the diocese, was Epistoler, and the Rev. Dr. Faber, Bishop-Coadjutor-elect of Montana, was Gospeler. A large number of the clergy of Detroit were in the chancel and many of Mr. Frisbie's friends and parishioners were in the congregation. Mr. Frisbie's life is a link between two great epochs of the American Church, for not only was he baptized by Dr. James Lloyd Breck, and was a pupil of the Rev. Drs. de Koven, Cole, Adams, and Bishop Kemper, but he had the honor of being the only Detroit clergyman present at the funeral of Father Tillinghast, rector of Holy Trinity, now St. George's Church, Detroit, who was accidentally shot at his choir camp in 1879. Mr. Frisbie was

REV. S. W. FRISBIE

born on a farm near Nashotah in 1840, and was educated at Racine College and Nashotah Seminary, being ordained to the diaconate in 1864 and to the priesthood in 1866 by Bishop Kemper. He served as assistant to Dr. J. S. B. Hodges, rector of Grace Church, Newark, N. J., was rector of Trinity Church, Platteville, Wis., Trinity Church, Niles, Mich., All Saints', Brooklyn, Mich., Trinity Church, Hudson, Mich., was in charge of All Saints', Detroit, and Our Saviour, Leesville, and from 1880-1910 was rector of St. James' Church, Detroit. In 1910, upon the amalgamation of St. James' and Trinity, Mr. Frisbie became associate rector of Trinity Church. Mr. Frisbie has been secretary of the diocese of Michigan since 1880, and was a member of the Standing Committee for over twenty years, during the latter period of which he was the president until the dissolution of St. James' Church made him ineligible. Mrs. Frisbie was the daughter of a banker in Manitowoc, Wis., and is the sister of the Rev. Charles L. Barnes, rector of St. Paul's Church, San Diego, California, and was married to Mr. Frisbie while he was rector of the church at Platteville, Wis.

DAUGHTERS OF THE KING

The annual meeting of the local assembly of the Daughters of the King of the state of New Jersey was held in Trinity Church, Paterson, N. J. (Rev. Henry Baldwin Todd, rector), on Thursday, October 22nd. The service began with a celebration of the Holy Communion by the rector assisted by the Rev. W. Henderson Watts of St. Mary's, Haledon. The Rev. Barrett P. Tyler of the Church of the Redeemer, Morristown, N. J., was the special preacher, taking as his text St. Luke 10:41, 42. His words were most direct and inspiring, striking as the keynote, consecration. Luncheon was served by the entertaining chapter in the guild rooms of the church house, the Rev. Edward P. Hooper of Christ Church, Pompton Lakes, the Rev. W. Henderson Watts, of Haledon, the Rev. Barrett P. Tyler of Morristown, and the rector of the parish together with Miss E. E. Behlendorff, general secretary, being guests of honor. At the business session reports were received and ways and means of extending the order discussed, the Rev. Mr. Watts and the Rev. Mr. Todd making addresses. At three o'clock the assembly returned to the church for the quiet hour, which was conducted by the Rev. Carolus Rowe Webb of the chapel of the Incarnation, East Orange.

A SILVER ANNIVERSARY

On Wednesday evening, October 21st, the members of the Church of the Redemption, Philadelphia, tendered a reception to the Rev. Mr. and Mrs. Albert E. Clay on the anniversary of the twenty-fifth year of his ordination. Several of the clergy of the city were also present. The Dean of the convocation of West Philadelphia was called upon to express the good will and wishes of those present. The clergy in turn spoke of the work of Mr. Clay in the parish and congratulated the congregation upon having secured such a splendid worker. One of the members of the vestry presented Mr. Clay, on behalf of the congregation, with a purse containing about eighty dollars in gold. Mr. Clay told of his experiences in the twenty-five years of his ministry, beginning in the mission field of Canada. He also referred to the several years he spent in the western part of this country, After the addresses refreshments were served and a social evening was enjoyed. Mr. Clay has been in charge of the Church of the Redemption about twenty-eight months. During that time he has erected the present building and equipped it.

EVERY-MEMBER CANVASS IN CHATTANOOGA

St. Paul's parish, Chattanooga, Tenn., recently made an every-member canvass for the weekly offering, with astonishing results. The subscription for missions was increased from $451 to $2,600, and pledges for parish support from $5,200 to $7,700.

BISHOP LINES SPEAKS ON "PARISH HOUSES"

St. Peter's Church, Morristown, N. J., is to have a parish house, to cost about $100,000. The cornerstone was laid on Sunday, October 18th. Bishop Lines made the principal address, and said that for many years the basements of churches were regarded as the suitable places for the Sunday school and young people, but now the tendency is to bring young people's work up into the sunlight. He said he could not see how any live parish could fill its full duty without the parish house.

"Religion is a larger word than it used to be," said the Bishop, "and the Church has to deal with people in all the relations of life. What may be done in any well-ordered home may be done in a parish house."

CHURCH BURNS IN JERSEY CITY

St. John's Church, Jersey City Heights, was badly damaged by fire, early Saturday morning, October 24th. The handsome memorial marble altar, chancel windows and paintings are practically destroyed. The loss is estimated at $150,000. The church, the rectory, and the parish house were insured for $225,000. Crossed electric wires, carelessly left by workmen the day before the fire, in all probability started the fire. The adjoining

buildings were not damaged. The church was built about forty-three years ago. The first rector of the parish was the late Bishop Rulison, Bishop of Central Pennsylvania. The Rev. Dr. Edward L. Stoddard was rector for thirty years. The Rev. George D. Hadley has been rector for six years. The parish has 1,994 communicants. Governor and Mrs. James E. Fielder are parishioners. Services will be held in Wintringham Hall, the parish house.

ANNIVERSARY OBSERVED

THE NEW JERSEY SOCIETY, Sons of the American Revolution, observed the anniversary of the British surrender at Yorktown by attending a special service in Trinity Church, Newark, on Sunday afternoon, October 18th. A procession of members, the Washington Guard (sons of members) and kindred organizations, with the national and state colors of the society and other flags, formed in the parish house on Rector street and went to the church. The full vested choir sang patriotic hymns. In addition to a shortened form of Evening Prayer the "Pledge to the Flag" was recited and the Rev. Mercer Green Johnston preached on "The American Spirit." A large congregation was present.

MISSIONARIES WILL HELP MISSIONARY FUNDS

BISHOP ROOTS of Hankow writes that rather than see the splendid work of English or European missionaries closed because of the scarcity of funds from their home boards some of our missionaries have offered from ten to fifteen per cent. of their salaries to their brethren from these afflicted nations.

DEATH OF DR. GODDEN

THE Rev. W. J. GODDEN, our faithful missionary among the Seminoles in the heart of the Everglades, Florida, was recently found dead in his bed. As a physician and latterly as a deacon he has for many years maintained the Church's outpost among these Indians, ministering to them physically and spiritually, with the occasional help of a priest.

BISHOP AVES RETURNS TO MEXICO

BISHOP AVES has returned to his home in Guadalajara, Mexico, and is actively occupied in readjusting matters connected with the mission. The news from Mexico City, where Archdeacon Mellen, the Rev. Allan L. Burleson, and Miss Whitaker still remain, is only moderately reassuring. It has not been judged that matters were in a sufficiently settled state to justify the reopening of the Hooker School.

NEW WINDOWS AT SPARROWS POINT, MARYLAND

A SERIES of six windows has been placed in the chancel of St. Matthew's, Sparrow's Point, Md., coming from the work rooms of C. E. Kempe & Co. These represent scenes in the life of our Lord from the Annunciation to the charge to St. Peter. The series is to be dedicated on All Saints' Day.

A MEMORIAL TO FRANCIS SCOTT KEY

A BRONZE TABLET to the memory of Francis Scott Key, the gift of the Alumni Association of St. John's College, Annapolis, was unveiled there with impressive ceremonies on the afternoon of October 19th. The tablet was placed to the right of the main entrance of McDowell Hall, on the college campus, and the exercises were attended by a number of citizens of Annapolis, the cadet battalion of the college and many school children of the city. The unveiling ceremony assumed something of a dual celebration, as the day was "Peggy Stewart Day," the one hundred and fortieth anniversary of the burning of the brig *Peggy Stewart* in Annapolis harbor. The exercises were held in the front porch of McDowell Hall. Dr. James D. Iglehart of Baltimore presided and made the presentation address and Bishop Murray offered the invocation. In the absence of Governor Goldsborough, Dr. Thomas Fell, president of the college, accepted the tablet. The principal address was made by Philemon H. Tuck of Baltimore, a member of the board of trustees. A number of the members of Peggy Stewart Tea Party Chapter, Daughters of the American Revolution, attended the ceremonies, and Mrs. Weems Ridout spoke. The tablet is three by three and a half feet. It was selected by a committee of the alumni, of which Judge Walter I. Dawkins of Baltimore, a member of the board of trustees, was chairman, and bears the following inscription:

1814 1914
1780 Francis Scott Key 1843
Class of 1796
Author of "The Star Spangled Banner"

In loving memory of her distinguished son, whose eulogy is within the heart of the nation and whose fame has spread throughout the world, this tablet is erected by the Alumni Association of St. John's College.

Representing the descendants of Key at the ceremony was John Ross Key of Baltimore, the oldest living grandson of the author.

ALBANY

R. H. NELSON, D.D., Bishop

Churchman's League Meets

THE CHURCHMAN'S LEAGUE of Troy, met at St. Mark's parish house, Green Island, West Troy (Rev. W. T. Weston, rector), Wednesday evening, October 21st. After the business meeting at which the league voted $25 towards Bishop Nelson's house repair fund, the league listened to an interesting and instructive talk by Albany County Judge Addington, on "Topics of the Times."

ATLANTA

C. K. NELSON, D.D., Bishop

The Fourth Annual Conference of the Diocese—The Woman's Auxiliary

THE FOURTH annual conference of the diocese of Atlanta was held on October 19th and 20th in La Grange, Ga., with almost every member of the clergy of the diocese present and a good attendance of laymen, together with visiting clergymen from the recent Brotherhood Convention in Atlanta. The opening address was made by Bishop Nelson, following Evening Prayer, introducing the subject that was the main theme of the entire conference—education, which he discussed in its broader aspects of nature and purpose, and the relation of Church and state. The corporate communion the following morning was largely attended. Upon organization the conference took up the morning subject of the Sunday school, and listened to an address by the Rev. C. B. Wilmer, D.D., giving the results of some twenty-five years' work on courses of instruction, with a distribution of a syllabus of the course suggested. This is being now largely adopted by the diocese and tried out in conferences, and the class room. Dr. Wilmer is giving systematic instruction to the clergy, who in turn direct their normal classes in the parishes. Dr. Wilmer's system coördinates the Bible and Prayer Book, giving two years to the Old Testament and one to the New Testament, and so arranging the subjects as to interpret and illuminate the teachings of the Christian Year. This is worked out by Dr. Wilmer's proposed two-year lectionary, whereby the lessons of the Old and New Testaments are so arranged as to follow the Christian Year, in prophecy and fulfilment, thus giving constant teaching in the New Testament, while the course seems to call for but one year in three, with a weekly study of the Prayer Book. Dr. Wilmer recommends Gwynne as one of the text books in the curriculum, Blakesley for children, and Kent's *Historical Bible*. He urged that the curriculum be unified, with one subject throughout the school, so that the rector's instruction and an appropriate hymn might properly complete the lesson for the day. The Rev. S. A. Wragg of Columbus in a paper discussed the reason for existence of the Sunday school, claiming it to be a modern and perhaps necessary evil, and sharply criticising its limitations in teaching force, and its drawing away from church attendance. urging instead home instruction, and authorized teachers. Mrs. W. T. Downing of St. Luke's Church, Atlanta, discussed primary methods, and showed how by picture and story she teaches the catechism to the little children. The afternoon conference was devoted to the relation of the Church in the diocese to the schools and colleges, the leader in the discussion being the Rev. Homer W. Starr, Ph.D., who told of his work among the students of Chapel Hill, at the University of North Carolina. He urged that the diocese support the chaplaincy at colleges and universities, where so many men, unshepherded, as well as the Church's own communicants, need his guidance and interest.

At the closing evening session, the Rev. Dr. Stirley of New Jersey, who had been in attendance on the Brotherhood convention, gave an address, notably for its sense of the appealing need of the Church in the world's history and its present life, and showing her catholicity and service through the past ages. The conference closed with the address of Bishop C. K. Nelson with a clarion call to deeper faith and more effective service.

The Woman's Auxiliary of the diocese held a conference presided over by Mrs. Pettigrew, when the subject of education in the Church's mission field was discussed, and the doubling of the united offering at the next Triennial. Miss Mary Pearson discussed love and loyalty to Christ as the inspiration of missionary service.

The conference was the guest of the mission of the Good Shepherd, the Mill Settlement work under the Rev. Henry D. Phillips. A splendid barbecue was served on the settlement grounds, in which the mill officials were prominent as hosts and entertainers. Opportunity was given the conference delegates to visit the hospital, training school, and settlement house of the mission, see the kindergarten and other exhibits, and to study in detail this successful work for the mill operatives under Mr. Phillips. Its results are shown in the vastly improved condition of the mill district, and the enthusiastic support in money and sympathy of the mill owners.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

St. Mark's Chapel at Hackelbirnie Consecrated

ON PEACE SUNDAY, October 4th, the offering at Christ Church, Reading (Rev. Frederick Alexander MacMillen, rector), was donated to the Red Cross Society, and amounted to $178.

ST. MARK'S CHAPEL and Church House, at Hackelbirnie, built during the past summer, was opened with a special service on Sunday, October 11th. The work at Hackelbirnie has been carried on for nearly half a century by St. Mark's Church, Mauch Chunk (Rev. Walter Coe Roberts, rector), and the opening service was conducted by the Rev. Mr. Roberts, assisted by the Rev. Henry C. Pastorius, curate. The Rev. Mr. Roberts

preached the sermon. Mrs. Asa P. Blakeslee and Mrs. Norman Putnam will present a lectern for the chapel, as a memorial to the late junior warden of St. Mark's, Mr. Asa P. Blakeslee.

Bishop Talbot returned from his vacation about the fifteenth of October, having visited Nova Scotia instead of England because of the war. On his first Sunday in the diocese, October 18th, the Bishop preached twice at Calvary Church, Tamaqua (Rev. Wallace Martin, rector), on the occasion of the Sunday of Intercession for Christian Education. In the afternoon there was a joint service of parish and Sunday school, and in the evening one of the largest congregations that has gathered in the edifice for many years heard the Bishop preach a remarkable sermon.

CALIFORNIA

Wm. F. Nichols, D.D., Bishop

Grace Cathedral Improvements

Grace Cathedral, San Francisco, has in the last few months been able to make the crypt look like the completed church building. The altar has proper furnishings and a suitable background in the form of a dossal. The panelling of the chancel has been finished, and an ambulatory provided. The Bishop's throne is in place and ocupied from time to time. Pulpit and lectern are in harmony with the other furnishings, and the whole appearance is very satisfactory, and is beginning to have the look of beauty and solemnity which one naturally expects to go with the word cathedral. The Dean, the Rev. J. Wilmer Gresham, is delivering a series of afternoon addresses on the general topic of "Christianity and Modern Thought."

Trinity Church, Oakland, has just celebrated its twentieth anniversary. On Sunday, October 11th, there was a corporate communion with sermon by the Bishop of the diocese; in the evening the sermon was by the Bishop of Sacramento. On Wednesday, October 14th, special evensong was held with an address by Judge John E. Richards, judge of the appellate court of the state of California. This was followed by reminiscences by the Rev. John Bakewell, D.D., first rector of the parish, and now *rector emeritus*. On Friday, the Holy Communion was celebrated with an address by the rector, the Rev. Clifton Macon. In the evening a reception was held in the guild hall. On Saturday afternoon the children of the parish had a festival in the guild hall. On Sunday, October 18, the anniversary sermon was preached by the rector in the morning; and in the evening the children's service and sacred rally was held.

CONNECTICUT

C. B. Brewster, D.D., Bishop

The Hartford Archdeaconry Meets

At Trinity Church, Bristol, on Tuesday, October 13th, was held the full meeting of the Hartford archdeaconry, fifty delegates being in attendance. The Bishop celebrated the Holy Communion, assited by the Rev. G. H. Buck, Archdeacon of New Haven, Rev. W. D. Humphreys, Archdeacon of Litchfield, and Rev. W. P. Downes, rector of Trinity Church, Bristol. The sermon was a tribute to the memory of the late Archdeacon Biddle, and was preached by the Rev. G. T. Linsley.

At the business meeting a resolution on the death of Archdeacon Biddle was passed, and also one in the nature of an affectionate message to Rev. J. D. Gilliland, sometime rector of Trinity parish. Rev. W. J. Brewster, rector of St. John's Church, Warehouse Point, was elected Archdeacon of Hartford. Rev. Dr. James Goodwin of Christ Church, Hartford, and Archdeacon Buck gave an account of work being done among the foreigners of the state.

On Sunday, October 18th, was observed the twenty-fifth anniversary of the occupancy of their present church by the congregation of St. Luke's, Bridgeport (Rev. W. H. Jepson, rector). The Rev. C. L. Pardee, who was missionary-in-charge a quarter of a century ago, preached an encouraging historical sermon, in which he outlined the principal events in those days of small things twenty-seven years and more ago. St. Luke's now has a Sunday school of over three hundred, one of the largest in the city.

On October 19th, the junior clericus of Connecticut met for the first time this fall at Trinity parish house, New Haven. The Rev. F. S. Kenyon told most entertainingly of his explorations and adventures in Turkey.

The Social Service Commission of the diocese and the Middlesex archdeaconry have presented an automobile to the Rev. G. B. Gilbert, general missionary of the Middlesex archdeaconry, for use in his work in the Connecticut Valley.

EAST CAROLINA

Personal Mention

The Rev. W. J. Gordon, now at St. Luke's Church, Spray, N. C., has been called as assistant at St. James' parish, Wilmington. Mr. Gordon was originally in this diocese, and it is hoped that he will return to it.

Miss Venetia Cox of Winterville, N. C., East Carolina's volunteer for the foreign mission field, recently entered St. Faith's Deaconess School, New York, and began her training for service in the mission field.

ERIE

Rogers Israel, D.D., Bishop

Archdeaconry of Ridgeway Meets—A S. S. Institute

The archdeaconry of Ridgway met in Smethport as the guests of St. Luke's parish October 20-21. The work began with Evensong on Tuesday the 20th with a sermon by the Rev. Edward J. Owen of Sharon. The next day opened with a celebration of the Holy Communion by the Bishop assisted by the Ven. Archdeacon Radcliffe and the Rev. W. E. Van Dyke, rector of the parish. The morning was spent in the election of officers and listening to missionary reports. At noon the ladies of St. Luke's Church served luncheon to the guests in the parish house to which about fifty persons sat down. In the afternoon the Rev. C. N. Smith of Osceola Mills read an exegetical paper on II Cor. 6:1-10, "We then as workers together with Him beseech you also that ye receive not the grace of God in vain, etc." And the Rev. G. H. Sharpley of Corry read a review of the book, "Steps Toward Reunion," by the Rev. Joseph Duggan, in which the author undertakes to show what changes the Church of Rome might and should make to bring about the reunion of the Christian churches. The archdeaconry closed with Evensong and a sermon by the Rev. W. H. Jones of Warren.

The day following there was held a local Sunday school institute which is one of many such institutes which have been arranged by Dr. Mitman, secretary for Sunday school work in the Third Province. They are being held in all the larger towns with the teachers and officers of the smaller places being invited in. Local talent is being used on the programme and a thorough systematic effort is being made to stimulate and improve every school in the Province. The institute at Smethport began with a celebration of the Holy Communion, and after Matins the Rev. E. J. Owen of Sharon spoke on "The Place of Sunday School Work in the Parish." After a general discussion the Rev. Harry L. Taylor, Ph.D., of Erie, spoke on "The Curriculum," which was followed by discussion. After lunch the Rev. W. H. Overs, Ph.D., of Bradford, gave an address on "Sunday School Workers." The programme closed with an address by the Bishop on "The Need of Religious Education."

On Sunday the 18th the Bishop consecrated the new church at Hawk Run (Rev. C. N. Smith of Osceola Mills priest in charge). This church was burned down a year ago and has been rebuilt at a cost of $5,000. The mision is composed of coal miners who out of their small wages contributed nearly $400, the remainder being subscribed by the diocese.

EASTON

Wm. Forbes Adams, D.D., D.C.L., Bishop

Middle Convocation Meets

The Middle Convocation of the diocese of Easton met in Trinity Cathedral on Wednesday and Thursday, October 21st and 22nd. Eighteen clergy were present. So enjoyable were the sessions that the convocation voted unanimously to hold the spring session also at the Cathedral. The sessions were under the direction of the Dean of the convocation, Rev. J. Gibson Gantt of Denton. On Wednesday the opening sermon was preached by Dr. Davies, rector of Christ Church. In the afternoon a business session was held, at which a committee was appointed to report on rural church problems. In the evening a missionary service was held, with addresses by Rev. S. S. Hepburn, Dean of the Northern Convocation; Dr. W. W. Davis, secretary of the Lord's Day Alliance of Maryland, and Dr. G. C. F. Bratenahl, secretary of the Third Province. A celebration of the Holy Communion by Dean Gantt on Thursday was followed by Morning Prayer and sermon by Rev. William H. Darbie, rector of Christ Church, Kent Island. The afternoon service Thursday began with an essay by the Rev. William Roberts, rector of Christ Church, St. Michaels, who spoke on rural church problems. Dr. Sutton, rector of Holy Trinity Church, Oxford, gave an exegesis, which was followed by a business session. At the evening session after festal Evensong the Bishop of Delaware, the Rt. Rev. Dr. Kinsman, spoke on the religious tendencies of Germany. Dean Gantt spoke on behalf of the convocation of the appreciation of the members for the hospitality of the Cathedral congregation. Bishop Adams then pronounced the benediction.

HARRISBURG

J. H. Darlington, D.D., LL.D., Ph.D., Bishop

A Cornerstone Laid at Waynesboro

The cornerstone of St. Mary's Church, Waynesboro, was laid on Wednesday afternoon, October 21st. Bishop Darlington officiated and was assisted by the Ven. Alex. McMillan, Archdeacon of Harrisburg, Rev. S. H. Orrick of Hagerstown, Md., Rev. F. C. Woodard of Chambersburg, Rev. H. D. Speakman of the Mt. Alto Sanitarium, Rev. E. B. Taylor of Port Jefferson, L. I., Rev. J. N. MacKenzie, minister in charge, and his assistant Mr. David Yule, formerly a Presbyterian minister. The Rev. D. V. Wittner and two other Reformed ministers also assisted and spoke. The procession was led by a local orchestra. The building is to be of gray lime stone and cement and is to be ready for occupancy early in the new year. It will seat about two hundred people and will cost $3,800. A thousand dollars was raised by one of the deaconesses of St. Thomas' parish, New York. The church is situated on the corner of Broad and Second streets, in the center of a population of 8,000 people.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Suffr. Bp.

A Mission Study Institute

THE MEMBERS of the Woman's Auxiliary and the Church women throughout the diocese generally had the privilege of attending a Mission Study institute Thursday, Friday, and Saturday, October 22, 23, and 24, at Trinity Cathedral, Davenport, the Very Rev. Marmaduke Hare, M.D., Dean. The institute, which was well attended, was conducted by Miss Emily C. Tillotson of the Church Missions House, New York. After a celebration of the Holy Communion on the opening day, an address was delivered by Bishop Morrison. There was a conference on the Junior Auxiliary one day, and one on the Woman's Auxiliray on another, conducted by Mrs. Jane A. Crawford. A quiet hour was conducted by Dean Hare and the Rev. Richard Johnston Campbell, rector of Grace Church, Cedar Rapids, and the Rev. William Ernest Stockley of Grace Church, Lyons, delivered addresses. Among the enjoyable features was an automobile trip for all out-of-town guests and an afternoon tea at the home of Mrs. J. W. Watzek, president of the diocesan branch of the Woman's Auxiliary. The institute was a pronounced success.

SEVERAL HUNDRED individuals were reported to the Rev. Marmaduke Hare, M.D., Dean of Trinity Cathedral, Davenport, as favoring the Church as a result of "the Home Visitation movement" in Davenport. This movement was participated in by all of the Roman Catholic, Protestant, and Jewish organizations, besides the Church. The people's religious census was taken and nine hundred square blocks were covered in two hours. A card printed in five languages was presented to each family inviting them to attend the service of any church or synagogue preferred by them, after which the caller secured the name of each member of the family and their affiliation with any religious organization and their preference, in case of no membership.

AN ACTIVE committee of Churchmen, many professors at the Agricultural college, at Ames, have been welcoming the Church students as they arrive. Recently a reception was held for them in Smith Hall. The meeting was presided over by Professor Kenneth G. Smith, a lay reader at the mission, and addresses were made by Bishop Longley, the Rev. Arthur H. Brook, the priest in charge, and Professor L. H. Pammel.

IN PURSUANCE of the policy of Bishop Longley in the care of the mission work of the diocese, a fourth general missionary has been appointed in the person of the Rev. Robert Morgan Deibert. He will have charge of a circuit of missions and will reside at Council Bluffs. The missions include All Saints', Council Bluffs, St. John's, Glenwood, and St. John's, Shenandoah.

AS REPORTED in these columns some weeks ago, plans are being drawn for the parish house to be erected by the members of Trinity Cathedral, Davenport. The new building is to be erected at a cost of some $40,000 on Twelfth and Brady streets.

LEXINGTON

LEWIS W. BURTON, D.D., Bishop

"Bishop's Day" for the Woman's Auxiliary of the Blue Grass Region

"BISHOP'S DAY" for the Woman's Auxiliary of the Blue Grass region of the diocese was held at St. Peter's Church, Paris, October 21st. Several of the clergy and more than one hundred Auxiliary women were in attendance. The Bishop, assisted by the rector, Rev. G. H. Harris, administered the Holy Communion and gave an instruction upon the Prayer Book as a compendium of theology. The autumn collection of the united offering was presented. Following this service addresses were made by Miss Kate Scudder, diocesan president, in behalf of the Woman's Auxiliary and of the Juniors; by Mrs. Lewis W. Burton in behalf of the Little Helpers; and by Miss Virginia L. Reed, diocesan educational secretary, in behalf of systematic study in every branch. In the afternoon there were conferences led by Mrs. J. R. Cowan on "The Value of the Blue Ridge Study Conference"; by Miss Mary Moore Davis on Valle Crucis Mission and Schools (to which the Juniors' Christmas work is pledged); by Mrs. H. C. Salmond on St. Elizabeth's School for Indian Girls, Wakpala, S. D. (to which some branches of the Auxiliary are sending boxes). Miss Selbert, diocesan secretary of the united offering, gave a report of the progress of the offering. Miss Charlotte Forsyth, principal of Margaret College, the diocesan school for girls and young women, spoke on the relation of the college to the women of the diocese. Miss Ada G. Croft, principal of St. John's Home Training School at Corbin, told of the needs of that important missionary enterprise and Archdeacon Wentworth told of the progress being made there and of the value of the work to the community.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Fall Meeting of the Archdeaconry of Queens and Nassau—Dr. Jones' Anniversary

THE FALL MEETING of the archdeaconry of Queens and Nassau was held on Wednesday, October 21st, in St. James' Church, Elmhurst. The clergy and lay deputies with members of the women's missionary societies, to the number of several hundred, attended the celebration of the Holy Communion, Archdeacon Duffield being the officiant. The Rev. Henry Townsend Scudder of Tarrytown, N. Y., preached the sermon. The visitors were entertained at dinner in the parish house by the Rev. Edward M. McGuffey and his people. The parish missionary societies met in the afternoon, the Archdeacon presiding. The Rev. E. N. Hollings made an encouraging report of work done in the archdeaconry among colored people. Miss Sydney Smith of Brooklyn made an interesting report of her work among the inmates of hospitals, alms houses and jails of Queens and Nassau counties, and of the efforts made to give them comforts and a new start in life. Four hundred dollars were appropriated by the women to the archdeaconry treasury.

THE EIGHTH anniversary of Grace Church, Corona, Long Island, was celebrated on Thursday evening, October 22nd, when about one hundred persons attended a dinner in the parish hall. Two guests of honor were Archdeacon Duffield and Mr. Robert Harrold, secretary of the Church House, Brooklyn, who was for some years lay reader in charge of the new mission. The Rev. Arthur G. Roberts, priest in charge of the mission, was toastmaster. Speeches were made by Mr. George H. Sweeney of Flushing, secretary of the archdeaconry, and the Archdeacon.

ON ST. LUKE'S DAY, the Rev. James Clarence Jones, Ph.D., rector of St. Mary's Church, Brooklyn, celebrated the twenty-fifth anniversary of his ordination to the diaconate. All of his ministry has been spent in Brooklyn, ten years at St. Thomas' Church, and fifteen years as rector of St. Mary's parish, to which he was called on October 15, 1899. In this period Dr. Jones has taken a prominent part in the work of the diocese, and on the board of managers of the Church Charity Foundation. For some years he has been president of the Brooklyn free kindergarten society. The anniversary preachers were the Rev. Dr. Milo H. Gates, vicar of the chapel of the Intercession, Trinity parish, New York City, and the Rev. Dr. Townsend G. Jackson, rector of St. Paul's Church, Flatbush, Brooklyn.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

The Junior Auxiliary of the Diocese Meets

INSTEAD OF holding the customary parish day on All Saints' Day, when it is difficult for many of the clergy invited to be present owing to their own services, the Rev. F. C. F. Shears, rector of Severn Parish, Anne Arundel county, appointed the services for Wednesday, September 30th. Service was held in St. Stephen's Church, with addresses by the Rev. James M. Magruder, rector of Westminster parish, the Rev. M. Karcher, rector of All Hallows Parish, and the Rt. Rev. John G. Murray, D.D., Bishop of Maryland.

THE FALL MEETING of the Junior Auxiliary of the diocese was held Tuesday, October 13th, at Grace and St. Peter's Church and parish house, Baltimore. The Holy Communion was administered, with a helpful address by Bishop Murray. This was followed by a business meeting. Miss Mary B. Pitts, the president of the Auxiliary, presided. After lunch, there was a conference on "Grading," conducted by Miss Hubbard. The last hour of the meeting was spent in hearing Maryland's four delegates to the Silver Bay Conference tell of the inspiration and help for Junior work received at that time. The Silver Bay Conference, which was held in July, was considered even more helpful than any of its predecessors. The Church delegation, the largest that has ever been in attendance, numbered 139 out of the 523 present. The two principal topics, kept always to the front, were the social force of Christian missions, and the principles and methods of effective missionary education.

SINCE THE Rev. S. Hilton Orrick took charge of St. John's Church, Hagerstown, Washington county, many helpful changes, looking to the spiritual and material progress of the parish, have been made. On October 15th, Deaconess Julia M. Morand from St. John's Church, Providence, R. I., who has been engaged to take the place of Deaconess Spencer, entered upon her duties.

THE NEW parish hall in connection with St. Paul's Church, Sharpsburg, Washington conuty (Rev. Charles E. Shaw, rector), is rapidly approaching completion. So much stone was removed in excavating for the foundation that the vestry decided to substitute stone for stucco, which had first been decided upon. While this will involve greater expense it will be more in harmony with the architecture of the church.

THE Rev. EDWARD D. EVANS, who early in the summer was called from St. Peter's Church, Dunedin, New Zealand, to become rector of St. Luke's Church, Baltimore, arrived in the city on Saturday, October 17th, from New Zealand, after many delays, and immediately entered upon his new duties. He came near having to give up the call to Baltimore on account of the outbreak of the European war. As he was a chaplain in one of the New Zealand territorials (English militia) he, of course, offered his services. But another was chosen as chaplain of the first contingent that was sent to the front, so the Rev. Mr. Evans, seeing no immediate prospects of getting to the battle field, arranged to sail for this country on a small and slow steamer which reached San Francisco on October 7th.

NEWARK

EDWIN S. LINES, D.D., Bishop

Christ Church, Bloomfield, Reopened—Meeting of the Paterson Clericus

CHRIST CHURCH, Bloomfield and Glen Ridge, N. J., was reopened on Sunday morning, October 25th. The Rev. Edwin A. White, D.C.L., rector of the parish, officiated at the morning and evening services, and the sermon at the mid-day service was preached by the Rev. William T. Manning, D.D., rector of Trinity parish, New York City. During the summer the nave of the church has been lengthened to increase the seating capacity so imperatively demanded by the growth of the parish. The pews have been increased by one-half, so that nearly eight hundred persons may be accommodated and have an almost unobstructed view of the altar and pulpit. The interior of the church is brownstone. There is no plaster anywhere in the church. The sanctuary, chancel, and all aisles are tiled. A high lantern tower now gives an abundant source of light and facilities for ventilation, besides giving a decided cathedral aspect to the interior. Before the enlargement the church (designed by the late William Halsey Wood of Newark) was considered one of the most beautiful rural churches to be found in this country, and some fear was felt that an enlargement might spoil its beauty. But the architect, Mr. Goodwillie, of Wallis and Goodwillie, who is a member of the parish, has made such a careful study of its original outlines that he was able to so design the exterior as to enhance the beauty of the church instead of detracting from it. Conspicuous among the several gifts just presented and placed in position is a beautiful lintel panel, given by a parishioner, Mr. A. H. Tyson. It is affixed to the inner wall over the main entrance to the church. The design is by the sculptor O'Conner, and depicts the Crucifixion. The panel is one block of Tennessee marble, ten feet long and two feet high. It is of high artistic merit, and cost about $5,000. The same donor has given a very handsome marble tablet in memory of his daughter. It is an exact copy of the famous tablet in Westminster Abbey in memory of Sir Robert Temple and designed by Sir Christopher Wren. The base and the crest are done in white Italian marble; the two columns are of Sienna marble, and the center panel, bearing the inscription, is black Belgian marble. While the present parish church is only a little more than twenty years old, it is already rich in memorials, including eight memorial windows with four already contracted for. Another beautiful memorial is the bronze rood-screen, the only one in the country. The Easter offering for enlarging the church was $6,500. Since then the whole cost of the extension (about $11,000) has been paid in, and the consecration of the church will take place in the near future.

ARCHDEACON LADD inaugurated a new departure, with great success, at the winter meeting of the Archdeaconry of Paterson, held in Christ Church, Ridgewood, on Monday, October 19th. It was an informal evening session after supper, and was called a laymen's conference. A number of topics were suggested on the programme and there was an open discussion on each with ample opportunities for asking questions. Such lay conferences will be the feature of future meetings of this archdeaconry. The clergy and delegates met in the parish house for an afternoon session at three o'clock. After routine business, there was an open discussion of "The Attitude and Public Utterances of the Clergy *in re* the War." The Rev. W. Gordon Bentley, rector of St. John's Church, Passaic, spoke on the topic, "What distinctive mission has our Church to religious life in America?" The Rev. D. Stuart Hamilton, rector of St. Paul's Church, Paterson, read a paper on the same subject. The Rev. Edmund J. Lee of China made an address on the contribution of the Church to the national life of the celestial empire. Bishop Lines was present and made addresses during the day. The archdeaconry was entertained at supper by the rector, the Rev. Philip C. Pearson, and his people. A committee, consisting of the Rev. D. Stuart Hamilton, the Rev. W. Gordon Bentley, and the Rev. Philip C. Pearson, was appointed to arrange for an afternoon tea during the winter for the clergy and their wives.

BISHOP LINES spent Sunday, October 18th, in Morristown, where he attended the sixtieth anniversary of the Church of the Redeemer, and made an address. The Rev. Barrett P. Tyler, rector, preached an historical sermon in the evening.

ON SUNDAY afternoon, October 18th, ground was broken for a mission chapel, to be known as St. Paul's, in North Arlington, Bergen county, N. J. Archdeacon McCleary officiated, and was assisted by the Rev. Warren Van Houten Filkins, rector of Trinity Church, Arlington; the Rev. Charles H. Wells, rector of St. Andrew's Church, Newark, and the Rev. Augustine Elmendorf. The mission choir was augmented by the parish choirs of Trinity, Arlington, and St. Andrew's, Newark. For more than a year services were held in private houses under the Rev. Henry M. Ladd, rector of Grace Church, Rutherford, and now Archdeacon of Paterson. The new chapel will stand on a good piece of ground, and will cost about $2,000. Further enlargement will be made as the needs grow. At present the services are in charge of a lay reader under the Archdeacon.

THE OPENING meeting of the Paterson clericus was held at St. Paul's Church rectory, Paterson, N. J., on Monday morning, October 19th. The Rev. Robert J. Thomson presided, and there was a large attendance. "The Church and the Billy Sunday Revival" was the subject of an essay by the Rev. Sidney E. Sweet. A general discussion followed, but according to the rules no action was taken.

THE WINTER meeting of the archdeaconry of Jersey City was held in the Church of the Atonement, Tenafly, N. J. (Rev. A. E. Montgomery, rector), on Tuesday, October 20th. A business session was held in the morning with good reports from the missionaries in charge of missions within the archdeaconry. The Rev. C. A. H. Stridsburg reported the opening of a new mission at West Englewood and the organization of a Sunday school. The Rev. Robert D. Brown, in charge of the mission of the Incarnation (colored), Jersey City, spoke of the great need of buying a suitable lot to build upon. The next meeting of the archdeaconry will be held at Grace Church, Union Hill. After luncheon, the literary exercises of the afternoon consisted of a paper presented by the Rev. Dr. E. L. Stoddard, on the subject of "The Duty of the Clergy in View of the War." The subject of "Unity among Christian People" was presented by the Rev. William P. Brush and the Rev. Waldo A. Amos. The Bishop closed the meeting of the archdeaconry with some personal remarks to the clergy upon the subject of their responsibilities. With the benediction the meeting adjourned.

MRS. CLARA E. BILLER, wife of George Biller, and mother of the Bishop of South Dakota, died early on Saturday, October 24th,

The Armies

of England, France, Germany and Russia are not permitted to use a pound of alum baking powder. The efficiency of the soldiers depends too much upon their health and endurance to risk the use of food which the authorities believe would be detrimental. Therefore the manufacture and sale of the alum powder is prohibited.

Royal Baking Powder is extensively used privately and by the military forces throughout the world. Its absolute wholesomeness, imparting as it does, healthful as well as appetizing qualities to the food, and its perfect keeping qualities in every climate and under different conditions, make it particularly desirable for all conditions of use.

ROYAL
BAKING POWDER

Absolutely Pure **No Alum**

at her residence, in Belleville, N. J. She was a native of Dover, England, where she was born in 1845. In September, 1885, she came with her husband and children to Newark, and immediately became connected with St. John's Church, Woodside. In 1894 the family moved to Belleville, but retained connection with St. John's Church. Her funeral was held on Tuesday at St. John's Church, and the burial was in Christ Church cemetery, Belleville. Besides her husband, Mrs. Biller is survived by three sons and four daughters. Bishop Biller is the oldest son, and another son is the Rev. Ernest Cecil Biller, rector of St. James' Church, Grafton, North Dakota. The daughters are Miss Clara E. Biller, Mrs. Frank R. Jones, Miss Mary E. Biller, and Miss Violet Biller.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., Bishop.

Anniversary at Laconia

FRIDAY, October 16th, being the twentieth anniversary of the opening of St. James' Church, Laconia, for services, the Rev. Frederick H. Sleep, priest-in-charge, arranged and carried out, with the assistance of the parishioners, a very interesting celebration of the event. The Rev. Dr. Waterman, who established the church in Laconia and built the church, was the especial guest of honor of the occasion, with Mrs. Waterman. Tea was served on Thursday evening in the new parish rooms under the church, after which there was choral evensong with a sermon by Dr. Waterman in which he told the motives that led him to start the work in Laconia. Supper followed the service and speeches were made by the clergy present. Dr. Waterman was presented by the people with a large prayer book properly inscribed. On Friday morning there was a celebration of the Holy Communion with Dr. Waterman as celebrant assisted by Rev. Wm. Porter Niles and Rev. Ora W. Craig, both former priests-in-charge of the mission.

NEW JERSEY

Dr. Baker Retires as Rector of Trinity Church, Princeton

AMONG THE changes in the clergy of the diocese is the advancement of the Rev. Ralph B. Pomeroy from the position of first assistant of Trinity Church, Princeton, to the full rectorship of the parish vice the Rev. Alfred B. Baker, D.D., becoming *rector emeritus*.

The Rev. Mr. Pomeroy is a graduate of the General Theological Seminary 1901. His diaconate was spent as assistant in Grace Church, Nyack, N. Y. He was advanced to the priesthood in 1902 and became assistant in Emmanuel Church, Newport, R. I. In 1906 he was called to Princeton and assigned to the work among the students. Mr. Pomeroy is an alumni trustee of the General Theological Seminary and a member of the Board of Religious Education in the diocese. He is a special lecturer in the Princeton University.

THE CONVOCATION of New Brunswick met in St. Bernard's Church, Bernardsville, on October 20th. The Holy Communion was celebrated and was followed by a business session. In the afternoon Archdeacon McCleary of the diocese of Newark and Archdeacon Pott of Westchester, N. Y., spoke on the subject of diocesan missions. On the Monday evening before the convocation the Rev. Robert B. Kimber, former superintendent of the New York City mission, gave an interesting address on the subject, "How the Church can minister to State Institutions." On Sunday, October 18th, the Ven. R. Bowden Shepherd consecrated a silver chalice and paten in memory of the late Bishop Scarborough in St. Andrew's Church, Bridgeton, the Rev. J. Clarke Robbin, rector.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop.

Convocation of Charlotte Meets

THE CONVOCATION OF CHARLOTTE held its annual meeting at St. Paul's Church, Chestnut Hill, Salisbury, October 13th to 15th. This was much the most successful and inspiring meeting ever held in this convocation. Steady advances were shown along all lines, and most of the fields are now supplied with workers, except the important parishes at High Point and Salisbury, which are still without a rector. The apportionment to congregations, which has been left stationary for the past two years, was increased $325, on request of the representatives of the different congregations. Archdeacon Hardin reported a greatly increased interest in many fields which have till recently been in a state of slackness in their spiritual life. Announcement was made of a proposed conference for Church mill missionaries and workers of North and South Carolina, which is to be held in Charlotte next January. An inspiring address on the missionary vision was made at one of the evening services by the Rev. Robert W. Patton, secretary of the fourth department, and on the closing night the Rev. Robert E. Roe, lately come to Holy Trinity Church, Greensboro, from Ketchikan, Alaska, gave a stirring talk on the work in his late field. Two papers on "The Sacramental Idea of the Church; how it should be presented in our Mission Work," were read before the convocation by the Rev. H. Teller Cooke and the Rev. Francis M. Osborne. For the first time, a meeting of the Woman's Auxiliary was held in connection with convocation; about thirty-five members and friends were present, and much interest was shown along all lines. A painful but not serious accident suffered by the devoted president, Miss Kate Cheshire,

THINK HARD

It Pays to Think About Food

The unthinking life some people lead often causes trouble and sickness, illustrated in the experience of a lady over in Wis.

"About four years ago I suffered dreadfully from indigestion, always having eaten whatever I liked, not thinking of the digestible qualities. This indigestion caused palpitation of the heart so badly I could scarcely walk up a flight of stairs without stopping to regain breath and strength.

"I became alarmed and tried dieting, wore my clothes very loose, and used other remedies, but found no relief.

"Hearing of the virtues of Grape-Nuts and Postum, I commenced using them in place of my usual breakfast of coffee, cakes, or hot biscuit, and in one week's time I was relieved of sour stomach and other ills attending indigestion. In a month's time my heart was performing its functions naturally and I could climb stairs and hills and walk long distances.

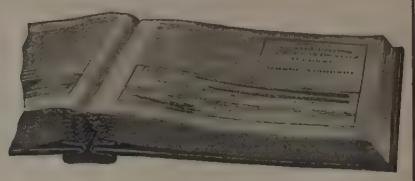
"I gained ten pounds in this short time, and my skin became clear and I completely regained my health and strength. I continue to use Grape-Nuts and Postum for I feel that I owe my good health entirely to their use.

"I like the delicious flavour of Grape-Nuts and by making Postum according to directions, it tastes similar to mild high grade coffee." Name given by Postum Co., Battle Creek, Mich.

The most perfect food in the world. Trial of Grape-Nuts and cream 10 days proves. "There's a Reason."

Look in pkgs. for the little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.



FILE YOUR COPIES OF

The Living Church

and other papers or magazines, in the new

SLIP-IN BINDER

Holds from one to twenty-six copies securely, and every copy and page opens out perfectly flat as shown above.

NO PUNCHING NECESSARY

Papers can be taken out instantly at any point without disturbing the others.

Made in black book cloth, with heavy black canvas on the back for extra strength.

Name of paper lettered in gold without extra charge.

Price $1.25 Postpaid

CENTRAL SUPPLY CO.

(Not Incorporated)

19 So. La Salle St., Chicago

Memorial Bells

A SPECIALTY

Have Supplied 32,000

McShane's

CHURCH CHIME PEAL **Bells**

McSHANE BELL FOUNDRY CO., Baltimore, Md., U. S. A. ESTABLISHED 1856

MENEELY BELL CO.

TROY, N.Y.

AND

177 BROADWAY, N.Y. CITY

BELLS

CHURCH **BELLS** SCHOOL

Ask for Catalogue and Special Donation Plan No. 69

ESTABLISHED 1858

THE C. S. BELL CO., HILLSBORO, OHIO

MENEELY & CO.

Watervliet (West Troy), N. Y.

Chimes, Peals, Church, School and other Bells. Unequaled musical quality.

88 years' experience

Highest Grade Genuine Bell Metal Memorials

CHURCH ORGANS

BUILT BY

Hutchings Organ Co., 18 Tremont Street, BOSTON, MASS.

kept her away from all but the closing session. The Rev. Jacob S. Hartzell of Cheraw, S. C., editor of the Franklin Press series of Sunday school leaflets, conducted a Sunday school teachers' conference which was very helpful.

OHIO

Wm. A. Leonard, D.D., Bishop
Frank Du Moulin, LL.D., Bp. Coadj.

The Bishop Appoints a Temperance Sunday

The Bishop's commission on general missions (Mr. E. W. Palmer, chairman, and Mr. Frank E. Abbott, secretary) has issued a report covering the two fiscal years ending September 1st, 1914. The parishes are grouped under four heads: those that paid their apportionments in full, 20 this as against 12 last year; those showing an increase, 50 this as against 26 last year; those showing a decrease, 23 this as against 53 last year; and those giving nothing, 18 this as against 27 last year. While the commission does not regard this as exhibiting by any means an ideal condition, it does feel that there is warrant for much encouragement for the future, and is preparing to increase its efforts for the new year.

Emmanuel parish, Cleveland (Rev. Robert W. Woodroofe, rector), has issued a yearbook, well edited, and complete with parochial information. The rector has two curates, one active and the other a helper in Sunday duty, and has under his oversight two missions, one in the city and another in the country. On Sunday afternoon, October 18th, there was in this parish an interesting every member canvass. After morning service 42 men had their dinner in the parish house, from which point in automobiles they proceeded to the canvass, the members of the parish having been requested to remain at home for the afternoon. The last report for the day was handed in at 6:30 P. M., and the total increase for current expenses was $2,000, with more to be heard from.

The Bishop of the diocese, acting through the Social Service Commission, appointed October 25th, the Twentieth Sunday after Trinity, as "Temperance Sunday." In the notice sent out the clergy were urged to address their people on the subject of the traffic in intoxicating liquors, to the end that they might vote as intelligently as possible on this great moral question. Appended to the notice were the resolutions adopted on the subject by the Social Service Commission of the diocese and the Cleveland clericus, in which they place themselves on record as opposed to the so-called home rule amendment to the constitution of the state, because if passed it would be a serious backward step in the attempt to remove from the state a great evil which is a physical, social, economic and spiritual menace to the welfare of its people. The resolutions further placed these two bodies on record as being in favor of the proposed amendment to the constitution of the state in adopting state-wide prohibition, this action being regarded as a logical step towards securing a prohibition amendment to the national constitution.

The festival of St. Luke was commemorated at St. Luke's Church, Niles, by rendering Gaul's *Holy City*. The choir was assisted by a few singers from the local churches. The solos, however, were rendered in a most professional manner by members of St. Luke's choir. After having filled the church, aisles, vestibule, and vestry, crowds were turned away. It was the first time that an entire oratorio had been sung in Niles. It will be repeated the first Sunday in November. On October 4th, Bishop Du Moulin visited the parish and confirmed a class of fourteen, the age of the members ranging from twelve to

THE YOUNG CHURCHMAN'S KALENDAR FOR 1915

Notwithstanding the War difficulties, and an advance of fifty per cent. in the freight, and heavy marine insurance on account of the War risk; and also an advance in the cost of manufacture, we have concluded not to advance the price of

The Young Churchman's Kalendar for 1915

TITLE PAGE, REDUCED IN SIZE.

REDUCED PAGE OF THE LAST MONTH.

The first page has a reproduction in several colors, of the most celebrated devotional painting of modern artists, by Irlam Briggs, entitled

In the Carpenter's Shop at Nazareth

The 12 Pages of the Kalendar are each headed by a half-tone reproduction of famous sacred paintings.

The pages are printed in red and black with gold border, as heretofore.

Note the Prices

Single copies 15 cents; by mail, properly protected against injury, 20 cents.

By the dozen, $1.50, carriage additional. [We send packages by Express or Parcels Post, whichever is cheaper. The expense and insurance will be charged in the bill. As Parcels Post rates vary according to the zone, the amount cannot be stated here.]

The Young Churchman's Kalendar

is particularly commended to the Clergy and Sunday School teachers who want an inexpensive, and at the same time a useful gift for distribution. It is the

Handsomest and Most Artistic Church Kalendar

made, and at the lowest price that a Kalendar made in colors so elegantly, has ever been offered.

Address

THE YOUNG CHURCHMAN CO., Milwaukee, Wisconsin

Church Calendar 1915

("The Red and Gold Calendar")

of

THE PROTESTANT EPISCOPAL CHURCH

Published by The Prayer Book Papers Joint Committee

The 1915 Calendar is even more instructive and attractive than the 1914 Calendar. A limited number printed. Price 50 cents, or $5.00 per dozen, postage prepaid. Send orders and money to Rooms 1203-1206, No. 82 Wall Street, New York City.

A popular-priced cloth edition of

The Life and Labors of Bishop Hare

Apostle to the Sioux

By M. A. DE WOLFE HOWE

Author of "Phillips Brooks," etc.

The life of of a pioneer Bishop who had in him much of the knight and the saint, and who went to South Dakota when its inhabitants were mostly savage and labored there till the Indians turned from barbarism to Christian civilization. The book is printed from the same plates as the original $2.50 edition, and carries the same illustrations, **Postpaid $1.10.**

THE SPIRIT OF MISSIONS

281 Fourth Avenue **New York City**

FARM LOANS

We offer First Mortgage Farm Loans to net 6 per cent.—the best investments for individuals, Trust Funds, Endowments etc. Titles Guarranteed. Correspondents solicited. Ample Rainfall. Diversified Farming.

PHOENIX TRUST COMPANY

Capital and Surplus $150,000.00

C. H. MERRICK, Pres., SAMUEL MAHON, V. Pres.

OTTUMWA, IOWA

Eastern References. *Business Est. 1885*

$20,000,000.00 loaned for investors without loss.

Ideals for Working Days

Thoughts from the Works of the Most Rev. Randolph Thomas Davidson, D.D., Archbishop of Canterbury. Fleur-de-Lis Booklet, leather bound. 40 cts.; by mail 44 cts.

THE YOUNG CHURCHMAN COMPANY

Milwaukee, Wisconsin

seventy-three. At that service a handsome processional cross was used for the first time in the history of the parish. With the present enthusiasm St. Luke's will soon develop into one of Ohio's strong parishes.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

A Meeting of the Pittsburgh Clerical Union

ON MONDAY, October 19th, the Pittsburgh clerical union held its monthly meeting at St. Peter's parish house, luncheon being served at one o'clock. The afternoon was devoted to the reading of a paper on "The Pastoral Work of a Parish," by the Rev. Joseph Speers, of Wilkinsburg, and its subsequent discussion.

ON THURSDAY, October 22nd, at the Church of the Epiphany, Bellevue, the local assembly of the Daughters of the King held their annual meeting. The Bishop of the diocese celebrated the Holy Communion, and the rector of the parish (Rev. John Dows Hills, D.D.) made an address. The remainder of the morning was taken up with a devotional address on "Absolution" by Bishop Whitehead. Luncheon was served in the parish house by the ladies of the congregation. In the afternoon there was a business meeting and a question box, the questions being answered by the Rev. Dr. Wightman, of Pittsburgh. There was a large attendance, representatives being present from All Saints,' Calvary, St. Andrew's, and Trinity Churches, Pittsburgh, and from Carnegie and New Castle, and the chapter belonging to the entertaining parish.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Three Sunday Schools Hold Meetings

THE THREE Sunday school associations of the diocese of Rhode Island held their autumn meetings on the evening of Monday, October 19th. The topic for all three associations was the relation of the home to the Sunday school. The Providence district met at the parish house of St. James' Church, Providence (Rev. Charles W. Forster, rector). The speaker of the evening was the Rev. Arthur P. Greenleaf of Wallingford, Conn. Miss S. A. Matteson of St. Stephen's Church, Providence, explained the methods used in that parish in carrying on a teacher training class. The programme was interspersed with musical selections, vocal and instrumental. The northern district met at the parish house of Christ Church, Lonsdale (Rev. Albert M. Hilliker, rector). There was a large attendance representing nearly every Sunday school of the Church north of Providence. An interesting programme was carried out, the speaker of the evening being the Rev. Charles E. Jackson, rector of the Church of the Ascension, Fall River, Mass. The southern district met at Holy Trinity Church, Tiverton (Rev. John A. Gardner, priest in charge). The address was delivered by the Rev. Franklin H. Miller, rector of St. Thomas' Church, Hartford, Conn. The attendance at all three of these district meetings was surprisingly good and much benefit was derived by the free exchange of ideas, questioning, and from the addreses of the speakers from the neighboring dioceses.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Nashville Convocation at Winchester

THE FALL meeting of the Nashville convocation met at Trinity Church, Winchester (Rev. W. L. Kinsolving, rector), on Tuesday and Wednesday. After the usual services of opening and a sermon by the Dean, the Rev. H. J. Mikell, D.D., a business session was held at which a movement was set on foot to prepare a memorial requesting the proper parties of the state to secure aid in securing an industrial school for West Tennessee and East Tennessee, similar to the one now located in Davidson county. A resolution was adopted declaring that it is necessary to have additional episcopal supervision and the secretary was instructed to communicate this action to the Bishop and to the other two convocations. Papers were read by the Rev. W. A. Jonnard of Mt. Pleasant on "The Problem of the Diaconate," and by the Rev. M. P. Logan, D.D., of Nashville, on "The Sunday School in the Church." Archdeacon Windiate, the Rev. W. E. Dakin, and the Rev. W. L. Kinsolving were speakers on these subjects. Bishop Knight, vice-chancellor of the University of the South, preached a stirring sermon on Tuesday night. The convocation sermon was preached by the Rev. R. E. Campbell, of Sewanee. A quiet hour was conducted by Father Harrison, O. H. C., and the convocation closed with addresses on general missions by the Rev. John B. Cannon, chaplain of the University of the South, on diocesan missions by Archdeacon Windiate, and on the motive for missions by the Rev. J. F. McCloud of Christ Church, Nashville.

UTAH

Memorial Services for Bishop Spalding

ON SUNDAY, November 1st (All Saints' Day) at 3:30 P. M., memorial services for the Rt. Rev. F. S. Spalding, deceased, late Bishop of Utah, will be held in the Salt Lake Theater. Bishop Charles D. Williams of Michigan will deliver the memorial address, and there will also be brief addresses by the Rev. Elmer I. Goshen of the First Congregational Church of Salt Lake City, Hon. B. H. Roberts of the Mormon Church, William H. Knerr, a prominent labor leader, and Dr. E. G. Gowens, of Ogden, on various phases of the work and life of the late Bishop. Hearty invitations are extended to the general public locally and otherwise to attend this public memorial meeting.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Clergymen Describe Their Visit to the Holy Land

THE CLERICUS for the diocese met at St. Paul's parish house (Rev. Robert Talbot, rector), Tuesday, October 20th. About fifty of the eighty priests who are members were present. The Bishop sent his regrets, not having entirely regained his strength since his operation in the early summer. He is however improving rapidly. The Rev. Dr. Talbot, the president of the clericus, opened with a devotional service. After a splendid luncheon served by the ladies of St. Paul's and routine business, addresses were made by the Rev. Henry Thomas of Hyattsville, Md., and Rev. Edward S. Dunlap describing the

BUY YOUR
CHURCH FURNITURE
Direct from the Manufacturers

Write for our free catalogue and prices
To-day
The Phoenix Furniture Co.
Eau Claire, Wisconsin

Church Embroideries
STOLES, EUCHARISTIC VESTMENTS, COPES, MITRES, SURPLICES, ETC.
The only studio importing exclusively English unfading Silk, Damasks, Fringes, Linings, Pure Gold Metal Threads, etc., and Using Standard Church of England Patterns and Designs.
Dear Miss Mackrille,
The beautiful linen is received and we are delighted with the perfect work.
Sincerely yours,
St. George's Rectory.
THE CATHEDRAL STUDIO
LUCY V. MACKRILLE, Chevy Chase, Md.

MOWBRAYS
Margaret Street, Oxford Circus — and at — High Street
LONDON — OXFORD
Supply
EVERYTHING for the CHURCH
Illustrated lists of Textile, Metal, Wood or Clerical Tailoring depts. free.

CHURCH VESTMENTS
Cassocks, Surplices, Stoles
EMBROIDERIES
Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
COX SONS & VINING
72 Madison Ave., New York

A. G. ALMOND'S
"ENGLISH" SURPLICE
Accepted in the U.S.A. Duty Free
see "Living Church Annual" p. 519
"The most beautiful and dignified surplice I have ever seen" writes one.
Illustrated booklet, patterns, testimonials free
11 Sidney Street, Cambridge, Eng.
N.B. Featherweight Cassocks for Tropical wear

4,000 Churches Raised Money
through our unique plan, special line of imported goods, sent on consignment. No advance money. Write for complete plan today.
Japanese Art & Picture Co.
3104 S. Michigan Ave., Chicago, Ill.
Local Representatives Wanted
BIG MONEY MAKER

Half-Tones, Zinc Etchings, Electrotypes, Wood-Engraving
MANDEL ENGRAVING COMPANY
Engravers for This Publication Write for Samples
CAWKER BLDG. MILWAUKEE

Christmas Evergreens
We manufacture all kinds of crosses, wreaths, and ropings from evergreens for church decoration as well as private homes. A pleasant way for church societies to raise pledge funds by selling these goods at Christmas time. Price list on request.
JONES, The Holly Wreath Man, Milton, Delaware

Wedding INVITATIONS, VISITING CARDS, and STAMPED STATIONERY. Elegant Goods from a beautiful Shop at moderate prices. Samples and prices upon request.
LYCETT 317 N. Charles St. BALTIMORE, MD.

trip to the Holy Land given this summer to fifteen Washington ministers by the Washington *Post*. Rev. Mr. Thomas accompanied by Mrs. Thomas only went as far as Athens owing to a recent illness. He described the trip to New York and across the ocean. It had always been his ambition to stand on Mars Hill where St. Paul stood and made an address. After one of the ministers had read the 17th chapter of Acts, all had their pictures taken holding the open Bible in the hands. The Rev. Mr. Dunlap, who is the curate at St. John's Church, took in the whole trip and gave a very vivid and interesting account of the trip through the Holy Land. He said most of the country was arid and unattractive, there bing very few trees and little vegetation. He said the place shown where our Lord was supposed to have been crucified was not on a hill, and was about fifteen feet from the Church of the Holy Sepulchre where the tomb of our Lord was supposed to have been. This is within the ancient walls of Jerusalem. He did not think this was the true Calvary or the tomb of our Lord. He thought the conclusions of General Gordon were correct. About three or four hundred yards away, there is a hill outside the old wall which meets all the requirements of Scripture. It is a hill within view of the people of Jerusalem, and there is no resemblance apparent in the present situation of the Holy Sepulchre to a skull. It is also known that the hill referred to is the ancient place of putting criminals to death. There are also numbers of ancient tombs near by cut out of solid rock. He said they had an exciting time for a short while on their way to Jericho when Bedouins and Turkish soldiers were firing at each other over their heads. Fortunately they were down in a valley. On the route to Samaria they came to a place called Jenin, the old name was Genina. The Turks were in a compound mobilizing, when one of the Methodist ministers pulled out a book, waved for the men to approach, and shouted out the Mohammedan war-cry to see what effect it would have. He soon found out, for knives and revolvers were drawn and the men immediately became like crazy people. One man shot up in the air four or five times within six inches of the minister's face. He hurriedly retreated very much frightened. They had considerable trouble on account of the war but finally got back home again safely. He says he has no desire to see the Holy Land again.

The annual offering of the Woman's Auxiliary was presented in St. Margaret's Church Sunday evening, October 11th, at a beautiful service with full vested choir. The Rev. Dr. Herbert Scott Smith preached the sermon. The thought was: "Go work." He said the great obstacle to the missionary work of the Church was the apathy of many of the clergy and the ignorance and parochialism of the pews.

The eighteenth annual convention of the Sunday school institute of the diocese was held in Epiphany parish hall on Wednesday, October 21st, the Rev. Wm. L. DeVries, Ph.D., presiding. It was opened with Holy Communion in the church. Splendid addresses were made by Rev. Berryman Green, D.D., of the Virginia Seminary, and Miss Mary A. Wilbur of the National Cathedral School for Girls. In the evening addresses were made [illegible] Stewart U. Mitman, Ph.D., on [illegible] of Progress in Sunday [illegible]s Sunday schools [illegible]all the expenses [illegible]orne by the [illegible] personal [illegible]rch and [illegible]ssions. [illegible]the

the General Board can help the Church Sunday schools. About 355 delegates were present from the schools. Visitors were present from the dioceses of West Virginia, Virginia, Maryland, Delaware, North Carolina, New York, Bethlehem, and Massachusetts.

All Souls' Memorial Church, Cathedral and Connecticut avenues, was consecrated on Sunday, October 25th, by the Rt. Rev. Charles D. Williams, D.D., Bishop of Michigan, at the request of the Bishop of Washington. He also preached the sermon. The instrument of donation was read by Mr. Frederick A. Kendall, senior warden. The sentence of consecration was read by the rector, the Rev. J. Macbride Sterrett, D.D. The service closed with the Holy Eucharist.

WESTERN MASSACHUSETTS

Thomas F. Davies, D.D., Bishop

St. Luke's Church, Worcester, Consecrated

St. Luke's Church, Worcester, was consecrated on St. Luke's Day, October 18th, at the morning service by the Bishop of the diocese. The clergy who took part besides the Bishop were Archdeacon C. J. Sniffen, the Dean of the Worcester Convocation, Rev. Walton S. Danker, Rev. Charles P. Otis of Pittsfield, who a few years ago was in charge of the work while curate of All Saints', and the minister in charge, the Rev. Frederick H. Danker, and the Rev. D. K. Johnson of All Saints. A large congregation was present, representing all the parishes in Worcester. A reception was tendered the Bishop by the Woman's Guild on the eve of St. Luke's Day in the assembly room. St. Luke's is the fifth Worcester parish and completes a plan devised by the Rev. Dr. Wm. Reed Huntington, when rector of All Saints', to have churches in the four quarters of the city named after the four evangelists. St. Luke's was established as a mission by Rev. T. F. Davies with a Sunday school in 1908. The church was built in 1909 and dedicated by Bishop Vinton on Thanksgiving Day, 1910.

The autumnal meeting of the Woman's Auxiliary of the diocese was held in St. James' Church, Great Barrington, on Friday, October 16th. The conference was on the parish and its missionary organizations. Another conference was on missionary education for the parish. In the afternoon there was a model meeting of the Board of Missions. The speakers at the service were the Rev. G. G. Merrill for Alaska, the Rev. H. C. Parke, Jr., for mountain white work, and the Rev. Willard H. Roots for China. The meeting was well attended by delegates from the Berkshire district of the diocese.

WESTERN NEW YORK

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop

Death of Dr. James Mumford, a Prominent Churchman

The sum of one hundred dollars has just been added to the rector's fund of Christ Church, Rochester (Rev. David L. Ferris, rector), as a memorial to a father and mother

COLLEGES

New York

ST. STEPHEN'S COLLEGE
ANNANDALE, NEW YORK
Definitely a College of the Church. A thoroughly broad Curriculum for B.A., or Ph.B. The preparation of young men for the Sacred Ministry is the special work of this institution. Board, lodging, and tuition, $425. For catalogue apply to
The Rev. President Rodgers, D.D.

THEOLOGICAL SEMINARIES

Massachusetts

EPISCOPAL THEOLOGICAL SCHOOL
Cambridge, Massachusetts
For catalogue address DEAN HODGES

New York

General Theological Seminary
CHELSEA SQUARE, NEW YORK
The Academic year began on the last Wednesday in September.
Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.
The requirements for admission and other particulars can be had from The Very Rev. Wilford L. Robbins, D.D., LL.D., Dean.

Tennessee

Theological Department
OF THE
University of the South
SEWANEE, TENN.
For catalogue and other information address
Rev. C. K. BENEDICT, *Dean.*

Virginia

The Protestant Episcopal Theological Seminary in Virginia
The ninety-second Session began Wednesday, September 23, 1914.
A course for special students. For catalogues and other information address
THE DEAN,
Theological Seminary, P. O.
Fairfax Co., Va.

SCHOOLS FOR BOYS

District of Columbia

ST. ALBANS National Cathedral School for Boys
College preparation for boys over 12 years. Modern building, 25 acres of campus and athletic fields. Outdoor sports all the year. Country school combined with cultural advantages of National Capital. One resident master for every four boarding pupils. Bishop of Washington, President Board of Trustees. For catalogue address E. L. GREGG, Headmaster, Mount St. Alban, Washington, D. C.

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.
For catalogue address
Rev. J. H. McKENZIE, D.D., L.H.D., Rector
Box K, Howe, Ind.

Nebraska

The Kearney Military Academy
Kearney, Nebraska
A SCHOOL FOR BOYS
If you want your boy to have the best training that the middle west affords, send him to this Academy.
The VEN. GEORGE G. WARE, Rector
A Catalogue will be Mailed to You upon Request

New York

TRINITY SCHOOL
139-147 WEST 91st STREET, NEW YORK.
FOUNDED 1709.
206th YEAR OPENED SEPTEMBER 28th,
WITH 300 OUT OF 301 SEATS FILLED.

Wisconsin

RACINE COLLEGE SCHOOL "The school for manly boys." —*Chief Justice Winslow.* Character building is our serious work. Modified military system. Location near Chicago. Special provision for younger boys. Supervised athletics. Large gymnasium, swimming pool. Diploma accepted by leading institutions. Catalogue. Rev. William Francis Shero, A.M., Ph.D., Warden and Headmaster, Racine, Wisconsin.

who were devoted communicants of that parish.

ON SUNDAY morning, October 18th, at Clifton Springs Sanitarium, occurred the death from heart trouble of Dr. James Gregory Mumford, one of the best known medical men in the United States and head of the medical staff at the Clifton Springs Sanitarium. One of his latest books, *A Doctor's Table Talk*, deserves to rank with those of Holmes, Osler, Cabot, and Weir Mitchell in literary charm. In October, 1912, Dr. Mumford came to Clifton Springs to assume charge of the medical staff of the sanitarium. Always a devout Churchman he was ever a staunch supporter of St. John's Church, Clifton, and served on its vestry. A year ago, he was elected a trustee of Hobart and William Smith Colleges, in which capacity he served faithfully and zealously, giving much aid even in the few months of his office. The funeral was held on Wednesday at noon from Emmanuel Church, Boston, the Rev. Samuel S. Drury of St. Paul's School, Concord, and President Powell of Hobart College officiating. Interment was made in Mount Hope Cemetery, Rochester, on Friday.

TUESDAY, OCTOBER 20TH, was known in Buffalo as Church Home Donation Day, when the home was open all day to receive gifts of money and supplies. In the afternoon a reception was given by the board of associate managers with Bishop and Mrs. Walker in the receiving line. In the evening the Church Home League gave an enjoyable entertainment. The Sunday school children throughout the city brought their usual generous contribution of "pound packages" for the seventy-eight home children and thirty-six aged people, while a goodly number of friends brought their offerings of money as well. This year donation day was appointed a month earlier than usual owing to the usual inclement weather of November which frequently prevents many from getting out. The previous Sunday is observed as Church Home Sunday in the various city parishes when either the entire offering or at least the loose offering is given to the Church's one charitable institution in the city.

CANADA

News of the Various Dioceses

Diocese of New Westminster

IT IS STATED that the first Bishop of the new diocese of Kootenay will be consecrated at Nelson, November 25th. This diocese has been divided off from New Westminster, and Bishop de Pencier of the latter diocese, has worked hard in the interests of the new.—THERE WAS a children's service in St. Agnes' Church, Vancouver, October 4th.

Diocese of Toronto

MUCH SYMPATHY is felt for Bishop Sweeny in the death of his father, Colonel Sweeny, who died at his home in Montreal, October 10th.—THE PREACHER at the anniversary services for St. Anne's Church, Toronto, October 18th, was the Rev. Dr. Renison of Hamilton.—ST. NICHOLAS' CHURCH at Oaklands, a suburb of Toronto, has been much enlarged and improved. Many handsome gifts for the furnishing have been received and the collections and special offerings were so generous that the whole indebtedness has been wiped out. The Bishop of the diocese preached at the reopening service.—AMONG THE subjects discussed at the October meeting of the rural deanery of West York were "The Church's Problem in the North West," and "The Virgin Birth." The next meeting will be held in February.

Diocese of Niagara

THE POSITION of rector of Christ Church Cathedral, Hamilton, vacant by the departure of Dean Abbott, has been filled by the appointment of the Rev. D. T. Owens, at present rector of Holy Trinity, Toronto. He was graduated from Trinity College, Toronto, in 1900, and has spent most of the years since at work in that city. The parish activities of Holy Trinity have increased and prospered under Mr. Owens' care.—THE REV G. BOUSEFIELD has been appointed curate of the Cathedral, Hamilton.

Diocese of Huron

WORK on the new memorial Church of St. John's, Otterville, has gone on so well that it is hoped the building will be roofed in before winter, and the parish hall as well. Both church and hall are the gift of Mr. H. E. Bullock of Chicago, and are built of Roman stone and brick. It will be one of the handsomest churches in the diocese when finished.

Diocese of Ottawa

THE RESIGNATION of Bishop Hamilton, as Metropolitan of Ontario and Bishop of Ottawa, was accepted at the meeting of the House of Bishops at Ottawa in October. Archbishop Hamilton was asked if he would reconsider his decision to retire until the matter of the status of the new ecclesiastical province of Ontario was settled. The Archbishop replied that he had finally made up his mind that his resignation was for the benefit of the Church and in the interests of the diocese, therefore he would firmly adhere to his decision. The date fixed for his retirement was October 18th.

Diocese of Edmonton

THERE IS much regret at the departure of the Rev. Norman Ashby, rector of St. Andrew's Church, Edmonton, to go back to England.—BISHOP GRAY went to Ottawa in the beginning of October, to attend the half-yearly meeting of the board of management of the missionary society of the Canadian Church.

Diocese of Ontario

THE PREACHER at the half-yearly meeting of the Bay of Quinte Clerical Union at Picton in October, was the Rev. D. T. Owens, from Holy Trinity Church, Toronto. The business meeting was held in one of the rooms of the new church.—THERE WAS a good attendance at the October meeting of the chapter of the rural deanery of Hastings, at Tyendinaga. The chapter of the Mohawk parish was welcomed.—ST. PAUL'S Sunday school hall, Kingston, has been much improved during the summer, the Sunday school and the young people's association having contributed to the cost.—THE JUBILEE of St. James' Church, Jellyby, was celebrated October 8th. Bishop Bidwell conducted the service.

SCHOOLS FOR NURSES

Maryland

The Sheppard and Enoch Pratt Hospital
SCHOOL FOR NURSES
Towson, Maryland

Offers a three years' course of training. Allowance $12.00 to $14.00 monthly. Graduates eligible for state registration. Practical course for woman Attendants. Allowance $16.00 to $25.00. Address: SUPERINTENDENT FOR NURSES.

New Jersey

CHRIST HOSPITAL
JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance $10.00 monthly. Apply to
MISS HOOPER, Supt.

COLLEGES AND SCHOOLS FOR GIRLS

Canada

BISHOP BETHUNE COLLEGE
OSHAWA ONTARIO
Visitor, The Lord Bishop of Toronto
A Residential School for Girls
Young Children Also Received

Preparation for the University. Art Department. Healthful situation. Outdoor Games.
For terms and particulars apply to the Sister-in-charge, or to the Sisters of St. John the Divine, Major street, Toronto.

District of Columbia

National Cathedral School for Girls
Fireproof building in Cathedral Close of 40 acres. 100 resident pupils. College certificate privilege. Music, Art, Advanced, and Special Courses.
THE BISHOP OF WASHINGTON,
President of the Board of Trustees.
JESSIE C. MCDONALD, M.S., *Principal.*
HELEN L. WEBSTER, Ph.D., *Academic Head.*
Mount St. Alban, Washington, D. C.

Florida

Cathedral School, Orlando, Florida
A Church Boarding and Day School for Girls. Regular and Special Courses: Music, Art, Elocution, Physical Culture, Domestic Science. Careful Home Life, Capable Teachers, Low Rates, Lovely Climate. BISHOP MANN, Pres. of Board.
REV. RODERICK P. COBB, A.M., Principal.

Illinois

ST. MARY'S KNOXVILLE, ILLINOIS
A CHURCH SCHOOL

Rev. C. W. Leffingwell, D.D., Rector and Founder (1868). Miss E. P. Howard (1892) Principal.

ST. MARTHA'S affiliated with St. Mary's
A SCHOOL FOR YOUNGER GIRLS

Unique and beautiful Home for Girls under thirteen. EMMA PEASE HOWARD, Principal and Founder (1910).

Waterman Hall SYCAMORE ILLINOIS
The Chicago Diocesan School for Girls

Twenty-sixth year. New Chapel and new building for twenty additional girls. Large Campus and Gymnasium, Music Hall and Auditorium. Preparatory, Academic, and College Preparatory Courses. The Rt. Rev. Charles P. Anderson, D.D., D.C.L., President; the Rt. Rev. William E. Toll, D.D., Vice-President of the Board of Trustees. Address
REV. B. FRANK FLEETWOOD, D.D., RECTOR.

Iowa

Saint Katharine's School for Girls
Davenport, Iowa

Under the care of the Sisters of St. Mary
Academic, preparatory, and primary grades, Certificate accepted by Eastern Colleges. Special advantages in Music, Art, and Gymnasium. Address: THE SISTER SUPERIOR

New York

Saint Mary's School
Mount Saint Gabriel
PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive [illegible] grounds. Separate attention gi[illegible] dren. For catalogue addre[illegible]

ST[illegible]